

**RESEARCHES**  
INTO  
**CHINESE SUPERSTITIONS**

By Henry Doré, S.J.

TRANSLATED FROM THE FRENCH

By D.J. Finn, S.J.



**Second Part**

**THE CHINESE PANTHEON**

Profusely illustrated

**Vol. IX**

**TAOIST PERSONAGES**

T'USEWEI PRINTING PRESS  
Shanghai

1931



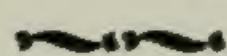
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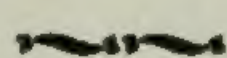
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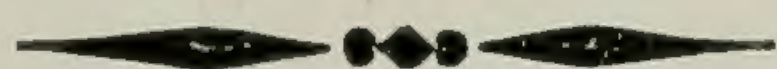






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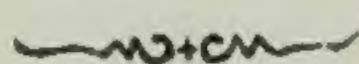
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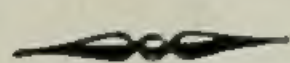






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(**T. B.**) that they are kept by Buddhist priests also.

When the letter **B.** and **C.** are alone without ( ), they are meant to show that the divinity is also honoured by Budhists and, or Confucianists.



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## P R E F A C E

Fr. Kennelly, the translator of the first eight volumes of Fr. Doré's monumental work, has laid down his pen and gone to the sure reward of his labours. Another comes to resume the task though less qualified and confessedly incapable of adding learned, succinct notes called from such wide reading as distinguished Fr. Kennelly's work. The present translator must therefore confine himself to giving a faithful rendering of the French text. Such petty changes as he has made are not distinguished, because Fr. Doré is happily with us still and has reviewed these few alterations: still better, he has himself added considerable new matter to Articles I, VII, IX, XXI, XXII, XXIV and LVII. The translator adds this preface in the hope of helping the reader to an orientation amid such masses of material and also to appreciation of some features of the book which otherwise might escape notice.

The volume treats of the contribution made by Taoist to the Chinese Pantheon, namely, those worthies, heroes, spirits "demons" (in its Greek sense), quasi-divinities or even such supreme celestial rulers as have connexions rather with Taoism than with Buddhism or Confucianism. Of course the traces of the working principle "The Three Beliefs are One" 儒釋道三而爲一 are evident again and again and Fr. Doré has given a hint at the head of each article by the use of the letters *T* (Taoist), *B* (Buddhist), *C* (Confucian).

This volume is *not* an account of Taoism in its historical development in China. That is to come later in a volume, now under Fr. Doré's pen, which will deal with *Lao-tsze's* life, legend and doctrine. The text and illustrations of this volume represent those who beside *Lao-tsze* claim veneration or worship



from the Taoists or the eclectics of to-day — or yesterday. (1) It is therefore a puddingstone conglomerate of fact and fiction history and myth under formative influences streaming in from Buddhism, Confucianism and even a primitive magic (a fourth "religion" that is not officially counted in China but has been most potent).

A few word about *Lao-tsze* will help the purpose of this preface. To understand his appearances in this book, we must make a dichotomy: there is the *Lao-tsze* of legend, a magician, a divinity and there is the *Lao-tsze* of history. As a historical personage, he is as recent as the battle of Marathon — for he seems to have died in that same year 490 B. C. and he was probably the author of the doctrinal treatise the *Tao-Teh-King* 道德經. As a mythical personage, he left China for regions beyond the Western Passes in 1030 B.C., that is in the early year of the *Chow* 周 Dynasty which he had helped with his magic to establish itself: he had taken a leading part in warring down all those other demons, and thaumaturgs who supported the *Shang* tyrant. This latter *Lao-tsze* may be found for example in Articles III, XLV and LIII. This is the *Lao-tsze* who reigns in the Third (Lowest) Heaven, the *T'ai Ts'ing* 太清, among the Immortals 仙.

The historical *Lao-tsze* gave the initial impulse to a school of philosophy that produced *Lieh tsze* and *Chuang tsze* in the fifth century B. C. and *Hwai-nan-tsze* in the second (see Articles XXI, XXII, XXIV below). This is the Taoism that could claim to be a philosophy — cosmology, metaphysics and ethics — though always very obscure and tending to esoteric mysticism; in fact, some hold that its sources are to be found farther back and probably outside China altogether, *Lao-tsze* then being to this foreign thought what Confucius was to the traditions of the earlier *Chow*. The classic of Taoism is the *Tao-Teh-King* (the Book of the Principle and of its Action);

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(1) See note at end of preface.



after two millennia of existence, it has recently been recognized to be a book of verse. It records for us *Lao-tsze's* thought if not his actual writing: it is vague and difficult in the extreme. It centres about an Absolute, a monist principle that demands the identification in itself of all contraries. It postulates in man an attitude of quietism, of *Non-interference* (無爲). The book is prolific of obscurities. The reader will find in Articles XXI, XXII, the same doctrines as developed by the later writers.

But far from remaining a difficult monistic philosophy with mystic elements, Taoism developed or absorbed a ritual, a Pantheon and an eschatology, that borrowed from and at times lent to Buddhism. Taoism now presents a whole arsenal of magic devices (see the charms explained in Vol. III—English edition—Vol. V of the French: those spells are in the main Taoistic), these probably being an inheritance from an earlier strain of Chinese religion, witness the importance attached to *Kiang Tsze-ya* and the Eight Diagrams as well as the attachment to a style of “rebus” writing that is reminiscent of the earlier bronzes of *Shang* or *Chow*.

To this type of Taoism belongs the Triad of Divinities — said to be merely a twofold repetition of *Lao-tsze* — which is worth studying in Vol. VI. As a guide to the hierarchy of Taoism into which one must fit the personages described in this volume, the author's table of this Taoist Triad is reproduced here:—

I. **Highest Heaven:** *Yuh ts'ing*: 玉清 (Jade Pure)

*RULER*: *T'ien pao*: { *Yuan-shi T'ien-tsun* (Article I) or  
天寶 { *Yuh-hwang* (Article II)

*POPULATION*: *The Saints* 聖人

II. **Middle Heaven:** *Shang Ts'ing* 上清 (Upper Pure)

*RULER*: *Ling pao T'ien tsun*: *Tao-kiün* 道君

*POPULATION*: the *Heroes* 真人 (who have attained perfect rule over Nature).



III. **Lowest Heaven:** *T'ai Ts'ing* 太清 (Great Pure)

*RULER:* *Shen Pao* 神寶 *Lao Kiün* 老君

*POPULATION:* the Immortals 仙人 (i. e. human souls endowed with divine powers. The most numerous class.)

The personages described in this volume are supposed to have places in this hierarchy consisting of some 800 "deified" Taoists. After Articles XV below a term "Generalissimo" is to be found frequently in the headings: the reason is obvious: as the Chinese Heavens are the prototype (to be understood as "copy") of the Chinese realm, there must be there a corps of Heavenly Officers, in fact 26 in number, *Na-ch'a* (Article XV) is their Marshal and *Wang Ling-kwan* (Art. XIX) is the first in dignity.

A classification and study of all these personages would be of interest but would take too much space here. As a guide which the reader may wish to follow up for himself the following division by periods may be of use:

1. A completely *mythical* period: Articles I, II, IV, VI, XI, XII, XIII, XIV, XX, XXX, XXXI, XXXVI, XXXVIII, XL XLVI, XLIX (?) LVI.

2. The period of the wars of the *Chow* dynasty *against the Shang* (1122 B.C.): this seems to be regarded as the emergence of Taoism from myth to history: a kind of "epic" moment: see Articles III, V, XV (Really a borrowing from Buddhism): XVI, XVII, XXXIX (a Chinese Herakles), XLVIII, LII, LIII. This period apparently condensed *myths* in itself: it attracts both from the earlier and the later periods; e. g. LII seems to be pure myth, XV is one who first come in the train of Buddha whereas LIII historically belongs this period.

3. The *Chow* Dynasty (1122 B.C. — 255 B.C.) XXI, XXII, XXIX, XXXIII, XLI, XLV (a pupil of *Lao Tsze*) LVII (the philosopher *Mih Tsze*.)

4. The *Ts'in* (255 B.C. — 206 B.C.): XVIII, LIV.



5. The *Han* (206 B.C. — 220 A.D.): IX (the very important *Chang T'ien-shi*), XXIV (*Hwai-nan-tsze*), XXVI, XXXV, XLIII (9 Carp-Lake Immortals), LI, (LIV), LVII (*Chang liang*). The period is typical for magic Taoism.

6. The E & W *Tsin* 265 — 420 A.D.: X and XXVIII.

7. *Sui* (590 — 618 A.D.) and *T'ang* Dynasties. (618 — 907 A.D.) XVIII; VII (The Eight Immortals except *Ts'ao*): XXIII, XXV, XXVII, XXXIV, XXXVII, XLII, XLVII. Most of these personages have human traits.

(7 a) LV and VIII belong to the *transition (disorders)* period.

8. The *Sung* (960 — 1228 A.D.) (One of the Eight Immortals in VII); XIX, XXXII, XLIV, L.

Looking at this panorama, one might count the first and second periods as a back-ground of hazy lights, the eight is the immediate fore-ground, (almost the view-point); the fifth is the centre of interest where imagination works on definite details — the seventh is close up to distinct vision where as the third tends to fade away into mythical obscurity. That is, by the end of the *Sung* dynasty, Taoism had settled down — its active formation was going on in the *Han* period.

The legends of “*Eight Hundred*” *Li* (in Article VII 李八百), of *Lieh Tsze* (Article XXI) and of *T'ien-hwa* (Article XXX) present in themselves a sliding about of dates that may have taken place unrecorded in many other cases.

Many of these tales have a human interest — and as samples one might recommend *Chuang-tsze* and his wife (Article XXIV) or *Mong* the sympathetic (Article XLI), or that of the friends *Wang* and *Kao* (Article XXIX). For the magic of fairy tales, there is the story of *Na-ch'a* (Article XV) or of the Nine Brothers (Article XLIII) or of “*Television and Listener-in*” (Article LII).

As this preface is intended to be the showman for the production, I must not forget to recommend the display of illus-



trations. Considered in themselves, they form a very album of “*realier*” — fast becoming rare antiquities.

First, the style of head-dress in the various pictures deserves attention: there is the hat of state *mien* 冕 distinguished by its pearl strings *liu* 旒, its slanting flat top *t'ing* 延, the dragon-head and tail projecting at the sides (Fig. 132); there is the *Chung-tsing kwan* 忠靖冠 of a soft material (leather: cf. 鞞弁) put together with raised ridges which were then decorated with gold, pearls etc (Fig. 182): there is the hat of the ministers and scholars, *puh-t'eu* 幘頭 (e.g. Fig. 192 as for the 三公; or Fig. 155, 190 as for scholars 狀之); Fig. 173 seems to be the *shun yang kin* 純陽巾, often now regarded as worn specially by Taoists. For the greatest part the other hats worn are like the *puh-t'eu* but with the projecting “feet” turned up into horns at the back. Then there are the helmets 盔 of which Figg. 156, 159 and Figg. 168, 196, present various forms. Many other figures carry the head-ornament that gathers the hair within a little case or cap admitting of various forms of decoration. Figg. 133 and 199 are representative. Once (Fig. 144) we have the out-door hat for sun and rain popularly called a “Gong” hat 銅鼓帽. Among the women’s head-gear, Fig. 138 is noteworthy for the ingenious touch by which the “phoenix” (鳳 or 凰) of Fig. 137 becomes an ornament in *Si-wang-mu*’s hair.

Among the implements or symbols to be noted, the most important is the 如 寶 *Jü-i*, a sceptre originally associated with Buddhism as one of its seven Precious Jewels. *Yuan shi T'ien tsun* carries it in Fig. 131. In Figg. 132, 138, 201, we have examples of the tablets that were part of the ceremonies of imperial audience or of office as tokens of investiture 朝簡, 圭 or 笏; on Fig. 132, we see a constellation token, one of the twelve symbols 章 on the Emperor’s tablet, as the next highest nobles had only nine symbols omitting the sun, moon and constellation, this figure denotes an emperor). On Fig. 133, 139 etc. 173 there is the yak’s tail, 麀尾 *Chu-wei*, a symbol of conversationalists (leaders of the herd by the constant wagging of their tongues)



and of the command not to kill living things. There is a “star flag” in Figg. 135 and 136 of which the unwrapping will cause rain 七星旗. In fig. 190 Kiang holds a flag (杏黃旗) that can flick all demons away (as a charm 令) and a staff (打神鞭) of use against demons. *Wang Ling-kwan* (Fig. 167) carries one of “nine joints” 九節簡 *Hwang* (Fig. 193) holds a charm, as will be easily recognized by those who have read Vol III (English edition).—the characters 勅令 are the inevitable formula of command over the spirits. The instrument carried by *Chang Kwoh-lao* (Figg. 143 and 150) was described for me by a Cantonese as 魚 (or 茹) 古筒, but he could give no further explanation except that it was some magical apparatus consisting of a tongs-like thing in a case. The fans in Fig. 190 are for the purposes of the magic control of “wind and fire,” that is the meteorological elements 風火 (the wheels in 162, 174, 179 are called “wind-fire wheels”).

Armour can be seen to advantage in Fig. 159 where one can distinguish clearly the three pieces—shoulders, trunk and legs: this division seems to be followed in the leaf-cape, leaf-girdle and the trousers of *Na-ch'a* (Fig. 162). Fig. 152 carries a pretty specimen of the “Wolf-tooth banner”—a battle-mace. In other pictures, one may find the weapons known as 戟 (Fig. 185) 鎗 (Fig. 182), 三叉 (Fig. 184). In Fig. 156, a Chinese eye notices at once the left arm covered with civilian dress and the right exposed in armour as the mark of very high army rank: *Li* is higher in rank than the other three.

Doubtless the *Pah-kwa* will be familiar to all readers. If not, I must refer them to *Mayers: Chinese Reader's Manual* Part II N° 241 or to Vol II of this present work p. 223. There diagrams are to be found in figg. 153, 154, 199 below: and it should be noted that fig. 153 presents the arrangement known as 後天 whereas fig. 199 shows the 先天 scheme (though one might have expected that *Kiang* would rather have the arrangement attributed to *Wen-wang*). In Figg. 153 and 199 the *Pah-*



*kwa* as it were nail down the good-luck 永鎮平安. An explanation of all the characters on Fig. 153 would be too long, but we may note that the use of black and red in the "Twelve Branches" indicates those figures that are "opposed" or "congruent".

A few pictures call for special notice. The children in Figg. 169 and 185 seem to refer to help in child-birth from these beings. The "generalissimos" as a whole are supposed to indicate in Chinese calendars whether weather phenomena in the year over which they individually preside will be mild: you judge by the general look of the picture: if the year's special Generalissimo is fierce, the thunder will be dreadful. In the series 141-148, there is reference to a combat in which the Eight Immortals overcame the sea-monsters, subjects of *Lung-wang*. In Fig. 177, the bats emanating from *Liu*'s breath probably refer to his potency in calling upon the rains (cf. Vol. VII Fig. 107). Fig. 154 seems to be specially aimed at enticing wealth to come the user's way. The black tiger is a wealth emblem and beneath his feet are objects that are usually to be found in the Chinese cornucopia 聚寶盆 (see Vol. XI. figg. 272, 275, 276: Vol. V. figg. 201, 215; also Vol. VII fig. 90 where frogs, turtles are bringing offerings of valuables to *Si-wang-mu*): i. e. the twin coins under the tiger's left fore-leg, the "fiery-pearl" under his right hind-leg and a pair objects (identified by some as horns that startles the heavens) under the left: this latter object also is out of the cornucopia's store: the tiger's right fore-leg raises the "Seal of the Heaven-master" (the imprint being Blessing, come: away, malign!). Health (the chasing of the venomous animals) and wealth would be secured by the presence of "Heaven's-master, the Hero of the Dragon-Tiger Mountain." (Cf. Vol. I p. 224).

With these indications, the allusiveness of the plates is not by any means exhausted nor their value as illustrations of antiquities and culture. But at first sight this interest might seem to be altogether absent from productions for the most part so crude when judged as art.



With this, we must close a preface that has grown too long and allow the reader to enjoy Fr. Doré's fullness. Below a note is added to set on record here the official attitude of the New China to all that forms the matter of these volumes.

Canton 29th Sept. 1930

Feast of St. Michael the Archangel.

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*Note.* Temples regarded as worthy or unworthy of official recognition.

A decree of the Government of Nanking (Home office) relative to the preservation or destruction of temples was published in the *Shi-pao* 時報 23rd. Nov, 1928.

It divides temples into two classes.

I. Those to be kept up.

of (A) 先哲類; sages and worthies of preceding ages; *Fuh-hi* 伏羲 (Vol. X.); *Shen Nung* 神農 (Vol. X.) *Hwang-ti* 黃帝 (Vol. X.); *Lei Tsu* 嫫祖 (first rearer of silk-worms cf. Vol. XI); *Ts'ang Hieh* 倉頡 (inventor of writing); *Heu-tsih* 后稷 (harvest-patron); The Great *Yü* 大禹 (the irrigator); *Confucius* ; *Mencius* ; *Kung Shu-pan* 公輸班 (Vol. XI); *Kwan Yü* 關羽 (Vol. VI, XII); *Yoh-Fei* 岳飛 (Vol. XII).

of (B) 宗教類: religions teaching theism with pure and right intention: credence is admissible.

a) Polytheistic religions 多神教: of *Sakyamuni* and of *Lao-tsze*.

b) Monotheistic: Mahometanism and Christianity 耶教

II. Temples to be suppressed.

A. 古神教: in which purely legendary personages are worshipped with no practical utility whatever.

1. Temples of Stellar Spirits: sun, moon etc. (Vol. XII), Fire-spirit *Hwo-shen* 火神 (Vol. X); *Kwei-sing* 魁星 and *Wen-ch'ang* 文昌 (Vol. VI); cult of the battle-flag 旗壽廟.

2. Genii of the mountains, rivers, earth; The 5 Holy Peaks: The 4 Rivers 四瀆: River Spirits (Vol. X). *T'ai-shan* 泰山 (Vol. XI), *Tung-yoh* 東嶽大帝, The Dragon-kings 龍王 (Vol. VII). *Ch'eng-hwang* 城隍 (Vol. XI). *T'u-ti* 土地 and 八蜡 (Vol. X), the Hearth God 灶神 (Vol. XI).



3. The Ministry of Thunder etc. (Vol. X).

B. 淫祠類: Temples offending against public morality e.g. by playing on credulity of people for gain etc. Temples of *Chang sien* 張仙 (Vol. XI): *Sung-tsze-niang-niang* 送子娘娘 (Vol. I): *Ts'ai shen* 財神 (Vol. XI); *Rh lang* 二郎 (Vol. IX), *Ts'i-t'ien-ta-sheng* 齊天大聖 (the Monkey *Sun Heu-tsze* 孫猴子 (Vol. V); *Wen Shen* 瘟神 (Vol. X); *Hüen-t'an* 玄壇 (god of riches Vol. V. XI); *Shi Ts'ien* 時遷 (Vol. XI); *Hu-sien* (fox-spirit Vol. V). A Cantonese paper of 24/9/30 adds the assurance that Chinese cultivate a "religion" 宗教 free from superstition-superior to *all* these classes-under the name of 綱常 i.e. the devotion to the ethical relations of the 三綱: ruler and ruler: father and son: husband and wife: and the culture of the 五常 viz. 仁 (benevolence) 義 (justice? right) 禮 (propriety), 智 (wisdom), 信 (trustworthiness).







## CHAPTER IV IMMORTAL GODS, GENII

(TAOISM) (1)

### ARTICLE I

YUEN SHI T'IENT TSUN 元始天尊 (T)

#### THE ETERNAL

*Yuen Shi T'ien Tsun*, the First Principle, His Heavenly Excellency, is a Taoist god often described as the first person in the Taoist triad. This personage has never had an existence; name, origin and function are pure inventions of Lao-tze's followers. According to them, *Yuen Shi T'ien Tsun* owns no beginning, no over-lord, but is himself the principle of all things; hence the name *Yuen Shi*, First principle.

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(1) (for *Lao-tze*: see Part III)



Thus the Taoist teaching represents him as first member of the heavenly Triad, sovereign ruler of the third heaven, the *Yuh-ts'ing* 玉清, abode of the saints 聖人; he is enthroned above all the heavens. (1)

The author of the *Sui shu king tsih chi* 隋書經籍志 provides him with surname and name: "*Loh tsing-sin*" 樂靜信. The description then goes on: he was born before all beginning, his substance is indestrucible, it is formed essentially of air increated, self-existent, invisible, limitless. No one has been able to trace back the beginning of his existence. He it is who, source of all truth, teaches at each revolution of the spheres (at each new *Kalpa*) the mysterious doctrine that confers immortality. All who arrive at this knowledge mount step by step to everlasting life refine themselves like spirits and in the full light of day turn into Immortals. (2)

The Taoist adepts had to set up a rival to the Buddhist triad: not to be beaten in the display of the marvellous, they found two personages to partner their *Lao-tze*. Thus they erected thrones for *Yuen Shi T'ien-tsun* and *Tao-Kün*, 道君, in the two highest of their three heavens. So, *Yuen Shi T'ien-tsun* was installed in the first heaven, the (Jade) *Yuh-ts'ing* 玉清 and *Tao-Kün* in the second (Superior) *Shang-ts'ing* 上清 while *Lao-tze* occupied the throne in the third heaven *T'ai-ts'ing* 太清. (3)

In modern times, the actual highest sovereignty is in dispute between *Yuh-hwang* 玉皇 and *Yuen-shi T'ien-tsun*. The temples it is true, usually honour the latter as the first person of the Taoist triad but actually the supreme governance of the universe is assigned to the former, the August (Jade) Emperor. (4)

(1) 無宗無上, 而獨能爲萬物之始, 故名元始.

Cf. the book: *T'ai yuen chen yih pen tsi king*: 太元眞乙本際經

(2) (Book 35 p. 17,19) 隋書 *Soei-Shi*.

(3) Cf. *Tuh shu ki shu lioh* 讀書紀數畧 Book 43 p. 2.

(4) See schema of Taoist Heavens in Vol VI above p. 9 (French edition)



元師天尊



Yuen che t'ien tsuen.

*Yuan shi T'ien-tsun.*







*Yuen-shi T'ien-tsun* cannot have been always part of the Taoist Triad: his primal place was above the three Heavens, above the three Pure Ones, he was superior to all upheavals or renewals of the universe. Like a rock unshaken amid the fury of storms, this god knowing no beginning, no end, no change existed through all the cosmic revolutions, seeing the storms of ruin expend themselves impotent at his feet. Yet he can keep count of the works good or evil of each family by the help of the hearth god, his faithful Chief of Secret Service, *Tsao-kün* 竈君; and for an executive officer of justice he commands the service of the President of the Thunder Department *Lei-tsu* 雷祖 and his staff. His ministers have heavenly palaces in the seven Stars of the North Pole while their establishments on earth are on the Sacred Peak of the East and other holy mountains. This is the theory of the Taoist books. Modern practice, as noted above, has left this unrivalled god somewhat out in the cold and turn preferably to *Yuh-hwang*, First Lord of the skies.

A critical view is represented by *Sü-p'u* 徐溥 (president of the Tribunal of Rites under the *Ming* 明) on the question: "The three Pure Ones (the three members of the Taoist Triad) are merely a fictitious invention of the Taoists. Is it not the height of absurdity to take *Li-lao-tsze* 李老子 as one of the Three Lords of Heaven". (1)

To complete this notice, we give here the Taoist legend of *Yuen-shi T'ien-wang* which seems to have been the basis for all that has been written about the god *Yuen-shi T'ien Tsun*.

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(1) Cf. *Ming-shi* 明史 Book 181 p. 2

See *Chinese Superstitions*, Vol. VI. p.102 (English Edition)

In a list of 24 other Budhas worshipped by Chinese Buddhists (taken from a litany) occurs the name 元始天王 *Yuen shi T'ien wang* which apparently is but an absorption of the Taoist divinity into Buddhist worship (syncretism). Our fig. 131 shows some Buddhist trappings: the pearl on the fore head, the Joh-i sceptre, the suggestion of a lotus-leaf cushions.



## THE LEGEND OF YUEN-SHI TIEN-WANG

## 元 始 天 王

*Kin-hung* 金 虹, the divinity of *T'ai-shan* 泰山, descendant in the fifth generation from *P'ai-ku* 盤 古 tells the legend thus:

Once upon a time there lived a man called *Yuen-shi Ti'en-wang* who dwelt in the mountains and was wont to teach his followers on the mountain peaks; thanks to his teaching my brothers and nephews were enabled to arrive at the true doctrine. Now this man used to speak of the most remote ages as if he had been an eye-witness of the events which he described. When asked where his home was, he used merely to point to the skies and then iridescent clouds would wrap him about. "Whoever would know, he used to reply, where I dwell, must fly up to these immeasurable heights". Thereupon I thought to myself seeing that the vast heavens are void who can tell me where to find him at home? But two genii, *Ch'ih-tsing-tze* 赤 精子 (1) and *Hwang-lao* 黃 老 came down upon the summit of *T'ai Shan* 泰山 and spoke thus among themselves: "Since there is a genius called *Yuen-shi* 元 始, let us go to visit him, even if we must pass the bounds of the universe and go beyond the outmost stars." I begged of them to give me instruction; after some words of teaching which I welcomed with respect, those two genii climbed to the highest peak of the holy mountain, ascended thence into the vault of sky and cried to me from the heights of heaven's clouds: "If thou wouldst know the beginning of *Yuen-shi*, thou must fare beyond the confines of heaven and earth; for he dwells without the bounds of this world. Then must thou go higher and ever higher even to the sphere of nothingness and being, in the plains of the radiant spirits."

When they reached those immeasurable heights, the two

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(1) The god of fire, evolved from *Yang* and *Yin* assisted by *Hüen-hüen-Shang-jen*.

(2) The First Ancestor of the Sombre Heavens" (up Article V below).



genii caught a glint of light and lo! *Hüen-hüen-shang-jen* 玄上 (1) appeared in front of them. The two genii bowed down in homage and gratitude. The apparition answered their greetings in words: "You can best show your gratitude by imparting my doctrine to men. You wish to know the story of *Yuen-shi*; I will tell you... When *P'an-ku* 盤古 had in the period of primitive chaos finished his work, his soul shed its mortal envelope and found itself tossing about in the void without any point of support.

"I must perforce", said the soul within itself, "be reborn in order to regain a visible form and preserve my original shape. Else until I first get a rebirth in a mother's womb I shall remain a mere empty, unstable being". So his soul borne on the wings of the wind reached *Fuh-yü-tai* 弗于逮; there it beheld a holy woman called *T'ai-yuen* 太元 (2) of some forty years of age, who keeping her virginity was living alone on the mountain *Ts'o-ngo-shan* 嵯峨山. The air and rainbow mists were the sole food of her vital spirits; she was a hermaphrodite combining active and passive principles in herself and each day she climbed to the mountain top to collect there the flowering quintessence of sun and moon. *P'an-ku* captivated by her virginal purity seized a moment when she was sighing to enter her mouth as a pure ray of light. She was with child twelve years and at the end of that period the birth took place across her spinal column. From the first moment of his existence, this child could walk and speak and his body was surrounded with a cloud-glory in five colours. He took the name of *Yuen-shi T'ien-wang*; his mother is usually called *T'ai-yuen sheng-mu* 太元聖母 ("Holy Mother of the First Beginning")

So, *Yuen-shi T'ien-wang* 元始天王 is an avatar of *P'an-ku* 盤古. (2)

(1) The Great Principle. Originally 元 meant a vast period of time like a geological epoch.

(2) Cf. *Shen-sien-tong-kien* 神仙通鑑 Bk. 1 Art. 4 p. 6,7,8.



## APPENDIX

## THE GENEALOGY OF TAOISM.

## 大 道 正 統

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*Fu-li Yuen-shi T'ien-tsun* 浮黎元始天尊

*T'ai-shang Tao-t'eh T'ien-tsun* 太上道德天尊

*Shang-ts'ing Ling-pao T'ien-tsun* 上清靈寶天尊

*Yuh-ts'ing Yuen-shi T'ien-tsun* 玉清元始天尊

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無上元君	<i>Wu shang Yuen Kün</i> : Mother of Lao-tze.
高上老子	<i>Kao-shang Lao tze</i> + 522 B.C.
無上真人尹喜	<i>Wu-shang chen-jen Yin Hi</i> . Lao-tze's Disciple.
太和真人尹軌	<i>T'ai-hwo chen-jen Yin kwei</i> . Yin His cousin.
太極真人杜冲	<i>T'ai-kih chen-jen Tu Chung</i> . <i>P'eng Tsu's</i> 彭祖 (the Methuselah of China) disciple.
太清真人彭宗	<i>T'ai ts'ing chen-jen P'eng-Tsung</i> . Avatar of P'eng Tsu.
太清真人宋倫	<i>T'ai-ts'ing chen-jen Sung-Lun</i> . Musician.
西嶽真人馮長	<i>Si-yuh chen-jen Fung-Ch'ang</i> .
玄洲真人姚坦	<i>Hüen-chow chen-jen Yao Tan</i> . Yin hi's disciple.
八素真人周亮	<i>Pah-su chen-jen Chow-Lianh</i> . Yin Tan's disciple.
太微真人尹登	<i>T'ai-Wei chen-jen Yin Teng</i> .
黃庭真人王探	<i>Hwang-ting chen-jen Wang T'an</i> . C.B. 176-157.
西嶽仙卿李翼	<i>Si-yuh sien-k'ing Li Yih</i> . B.C.179-157.
河上丈人	179-157 <i>Ho shang chang jen</i> ( <i>Ho shang-kung</i> 河上公).
真人安期生	+ C. 130 B.C. <i>Chen-jen Ngan Ki-sheng</i> .
真人馬明生	+ C. 130 B.C. <i>Chen-jen Ma Ming-sheng</i> .



## After the Christian Era:

<i>Chen-jen Yin Ch'ang-sheng</i>	真人陰長生 + 122 A.D.
<i>Chen-jen Hsü Tsung-shi</i>	真人徐從事 121-168 A.D.
<i>Chen-jen Wei Peh-yang</i>	真人魏伯陽 C. 150 A.D.

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正一天師張道陵	<i>Cheng-yih Ti'en-shi Chang Tao-ling.</i> + 156
玄都真人王長	<i>Hüen tu chen-jen Wan-Ch'ang</i> + 156
鹿臺真人趙昇	<i>Luh-tai chen jen Chao Shing</i> + 156
華陽真人李亞	<i>Hwa-yang chen-jen Li Ya.</i>
正陽真人鐘離權	<i>Cheng-yang chen jen Chung-li K'üen.</i> + C.180
純陽真人呂巖	<i>Shun-yang chen-jen Lü Yen.</i> 869-874
海蟾真人劉玄英	<i>Hai chan chen jen Liu Hüen-ying</i> 911

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*Chung-yang cheng-jen Wang Chit* + 1192 重陽真人王嘉  
*Tze-yang chen-jen Chang Peh-twan* 1082 紫陽真人張伯端

紫陽真人張伯端 *Tze-yang chen-jen Chang Peh-twan*

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翠玄真人石泰	<i>Ts'ui-hüen chen-jen Shih T'ai.</i> + 1139
紫賢真人薛道光	<i>Tze hien chen-jen Hsieh Tao-kwang</i> 1159-1169
翠虛真人陳楠	<i>S'ui-hü chen-jen Ch'en Nan</i> + 1224
海瓊真人白玉蟾	<i>Hai-kiüing chen-jen Peh Yuh Chen</i> + 1218
鶴林真人彭耜	<i>Hoh-lin chen-jen Pung-Sze.</i> 1208-1229

重陽真人王嘉 + 1192 *Chung-yang chen-jen Wang Chit.*

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玉陽真人王處一	<i>Yuh-yang chen-jen Wang Ch'u yih.</i> + 1222
太古真人郝大通	<i>T'ai-ku chen-jen Hoh Ta-t'ung</i> + 1212
長生真人劉處玄	<i>Ch'ang sheng chen-jen Lin Ch'u hüen.</i> + 1203
丹陽真人馬鈺	<i>Tan-yang chen-jen Ma Yuh.</i> + 1193
長真真人譚處端	<i>Ch'ang-chen chen-jen Tan Ch'u-twan.</i> + 1175
長春真人丘處機	<i>Ch'ang ch'un chen-jen K'iu Ch'u-ki.</i> + 1227
清淨仙姑孫不二	<i>Ts'ing-tsing sien ku Sun Puh-eul.</i> + 1182



All these personages are venerated by the "*Tao-shi*" in their temples together with *K'iu Ch'ang-chun*'s 18 disciples of whom a list is given below.

The above table is taken from the new edition of the Taoist Canon (道藏 *Tao tsang*. Commercial Press Edition. Vol. 370 N° 704; Wieger's Edition, N° 681)

The author *Teng I* 鄧錡, surnamed *Yuh-pin-tze* 玉賓子, indicates in his Commentary on the *Tao tch-king* 道德經 in general lines the chief fore-bears and the most celebrated masters of Taoism up to the 14th century. The work dates from 1298, according to the preface: the table of the ancestors of Taoism was attributed to an ancient "*Tao-shi*", named *Siao Ting-chi* 蕭廷芝 without the least scruple about chronological order.





## ARTICLE III

## YUH-HWANG, THE AUGUST (JADE) EMPEROR

## 玉 皇

## THE MODERN JUPITER.

"*Yuh-hwang*" means the Jade Emperor. Jade being the symbol of Purity, he is sometimes known as the August Pure One. Another title of his *Yuh-hwang-shang-ti* 玉皇上帝, the Pure August Over-Lord.

1. *Yuh-hwang* in Legend.

In the *Chung-tseng-sheu-sheng-ki* 重增搜神記, (1) the following legendary life of *Yuh-hwang* is given:

Of old there was a kingdom called *Kwang-yen-miao-loh-kwoh* 光嚴妙樂國 whose king was *Tsing-teh* 淨德: the queen was called *Pao-Yueh* 寶月. Though past her prime she had as yet no male child. So royal edict summoned the *Tao-shi* 道士 (Taoist priests or adepts) to the palace that there they might perform their rites, plant their flags and recite their prayers in order to secure an heir for the throne. During the following night, the queen was favoured with a vision, *Lao-kün* 老君 appeared to her, riding on a dragon and carrying a male child in his arms: he came flying through the air towards her. The queen implored him to let her have the child to be heir to the crown. "Willingly; take him," said he to the queen. She fell on her knees and thanked him. On waking, she knew she was pregnant; at the end of a year, on the ninth day of the first moon, of the year *Ping-wu* 丙午 (52nd of the cycle), at noon she gave birth to the royal heir. From childhood on, he gave proof of compassion and generosity towards the poor; he distributed all the palace wealth to the people of poor condition. On

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(1) Book I p. 7.



the death of his father, he ascended the throne but after a few days reign he resigned the sceptre to his prime minister, left the kingdom and took to living as an hermit at *P'u-ming* 普明 and on the mountain *Siu-yen* 秀巖. According to the *Ming Annals* 明一統志, Book 34 p.23, Book 87 p.25, the mountain *P'u-ming* is situated 90 li (about 30 miles) west of *Mien-hien* in *Shen-si*: the mountain *Siu-yen* is 100 li S. E. of the prefecture of *Yung-ping* in *Yun-nan*. After attaining "perfection", he passed his days in healing the sick and saving people's lives: death found him in this employment. The *Sung* emperors *Cheng-tsung* 宋眞宗 (998-1023 A. D.) and *Huai-tsung* 宋徽宗 (1101-1126 A.D.) bestowed upon him all the posthumous titles with which we find him honoured in our own day.

## 2. Yuh-hwang in actual history.

In the year 1005, the *Sung* Emperor *Cheng-tsung* had been compelled to sign a dishonorable treaty with the *Tungus* 通古 (or *K'i-tan* 契丹) and the dynasty was like to fall into disfavour. In order to confirm his authority, the emperor turned visionary and announced solemnly that he was in direct communication with the Heavenly Gods. In this, he was following the advice of his minister, the politic and sceptic *Wang kin-jao* 王欽若 who had often expounded to him how the supposed revelations made to *Fuh-hi*, *Yü-wang* and others were merely politic shifts to secure obedience. The emperor studiously conned his part and finally in the tenth month of 1012 A. D. called together his ministers and gave them an account of a dream in which an Immortal had brought him a letter from *Yuh-hwang*, the August Pure One, the Emperor of Jade; the letter ran, "I have already sent you two Heavenly Letters by your ancestor *Chau* (*T'ai-tsu*); I am now about to send him to visit you in person." Soon this promise was fulfilled and *T'ai-Tsu* 太祖 the founder of the dynasty, came to the Emperor. *Cheng-tsung* immediately informed his ministers of the visit. This gives us the clue to the origin



玉皇



Yu-hoang, l'Empereur auguste.

*Yuh-hwang, the Pearly Emperor.*







of *Yuh-hwang*, he was born of a piece of knavery, and issued in full panoply from the imperial brain.

Here, for instance, is the judgment passed by the official history of China, the *Tze-chi-t'ung-kien kang-muh* 資治通鑑綱目. *Sun-chen-tsong* was a knave who cheated Heaven sacrilegiously; his minister *Wang-kin-jao* was a mere scamp. The Emperor *K'ang-hsi* of the Ts'ing dynasty *K'ang-hsi* 康熙 (1662-1723) when giving the imperial approbation to this official history, judged it his duty to add a comment on this very passage. Here is his note: "If it is evil to impute falsehood to a man, is it not horrible to impute it to Heaven? *Cheng -Tsong* was a poor simpleton and his minister *Wang-kin-jao* was guilty of a great crime".

To remove all doubt, the great history thinks it proper to record this important event, namely the creation of a new divinity; "It is at this date that the name of *Yuh-hwang* figures for the first time on the list of divinities to be worshipped. Nothing is known about the beginning or end of this personage of whom no information is available. It is probable that the legends glorifying him date also from this period."

*Cheng-tsong*, once pledged to the trickery, was apprehensive of being taken to task by his minister, the scholar *Wang-tan* 王旦. So he resolved to pledge him to a golden silence. He invited him to his table, overpowered him with marks of affection and esteem, and made him drunk with a choice wine. "I want", he added, "the members of your household to taste this wine, so I am sending you a cask of it as a present." The cask was delivered but full of rich pearls. *Wang-tan's* gratitude was to be shown by silence, and *Wang-tan* complied. On his death-bed indeed he demanded that his head should be shaved and he should be clothed in the dress of a bonze; this was to be an expiation of his guilty connivance with the Emperor's deceit. At this passage, the imperial commentator *K'ang-hsi* takes up his brush again: "*Wang-tan* is guilty of two faults;



first in his life-time he proved himself a vile flatterer of his sovereign, secondly when death was coming he tried to flatter Buddha."

### 3° Honorific titles conferred on Yuh-hwang.

In 1013, the *Sung* Emperor *Cheng-tsung* had a statue of *Yuh-hwang* cast and set it up in the palace or temple of the Jade Pure One. *Yuh-ts'ing kung*, 玉清宮 which was built in honour of this god: in person, accompanied by his whole court, he visited it and offered sacrifice with the rites usual for the adoration of Heaven.

In 1015, the same emperor conferred on him the pompous title of "Supreme author of Heaven, of the Universe, of human destinies, of Good, of rites, and of the WAY, purest August One, high sovereign of Heaven."

In 1115, *Sung-hwui-tsung* had a magnificent temple built in honour of *Yuh-hwang* who received by imperial script the right to wear the dress of an emperor; orders were given at the same time to the people to build everywhere Taoist temples and to make statues of the "August Pure One." In order to cap his exaltation of the *Yuh-hwang*, the Emperor conferred on him the most lofty dignity of all, the title of *Shang Ti* 上帝 Chief Ruler of the Universe, a title that set *Yuh-hwang* on a level with the Sovereign on High, the August Heaven 天 of the scholars.

The worship of *Yuh-hwang* as the most popular god of all as a real Jupiter, dates from that period.

A number of works, among others the "*Cheng-ling-wei-yeh-tu*" 真靈位業圖, set *Yuh-hwang* on the throne of the Third Heaven, the *Yuh-ts'ing* 玉清 (the Jade Purity) and give him the primary in the Taoist Trinity. As far as the people is concerned, usually "God" is identical with *Yuh-wang*. Hence there is difficulty in giving the title "*Shang-ti*" to God, as worshipped by Christians: for this title is preferentially used in



reference to *Yuh-hwang* by the people — “*Yuh-hwang-shang-ti*.” (1)

There is a touch of impishness in the remark of a Chinese author: “the emperor *Hui-tsung* who did so much to spread the cult and exalt the memory of *Yuh-hwang* was ill paid for his services. Why did his divine protector allow him to perish miserably in *Sha-moh* desert?”

It would not probably be amiss to surmise that vague legends of *Yuh-hwang* had already existed before the reign of *Cheng-tsung*; perhaps this emperor, conversant with the fables of the Taoist priests and the bonzes, had drawn upon them to serve his own purpose.

The statement of the historians that this is the first time that the name of *Yuh-hwang* figures on the list of gods for worship, proves merely that this was the first occasion on which an emperor formally ordered honours to be paid to this divinity.

In their pride the litterati, even in our own time, make it a point of honour to recognise only the gods named on the official lists for sacrifice; this does not mean that they ignore the rest, but merely that officially the gods who are not inscribed do not receive recognition from the government.

Adequate proof of the point at issue here would be some document prior to *Cheng-tsung* or some proof that *Yuh-hwang* was already acknowledged by Taoists or Buddhists.

The Buddhists do in fact claim that *Yuh-ti* is one of their divinities borrowed and appropriated by the Taoists.

One fact is certain, namely that under the Sung dynasty, the Taoist-priests several times endeavoured to foist Taoist titles on the gods worshipped by the Bonzes and actually for a whole year succeeded thanks to the intrigue of *Lin Ling-su* 林靈素. (2)

(1) Cf, *Tze-chi-t'ung-kien-kang-muh*. 資治通鑑綱目 Wiegner, Textes historiques, Vol III.

(2) Article V, (below) p.481



One might advance a theory as explanation of a possible borrowing from Buddhism. *Cheng-tsung* might well have selected from his store of superstitious lore a Buddhist deity to serve his purpose. But which one? Tentatively, I suggest that the Taoist adepts simply took Indra from Buddhism and made him their own by a slight change of name.

Indra is called in Chinese by one of the following titles: *Yin-to-lo* 因陀羅, *T'ien-chu* 天主 (the Master of Heaven), *Neng-T'ien-chu* 能天主 (the Powerful Master of Heaven), *Ti-Shih* 帝釋 the Buddhist Sovereign, or simply *Ti* 帝. Modern bonzes call him *Yuh-ti* 玉帝, the Jade Emperor and set him frequently on their altars in company with *Fan-wang* 梵王 *Brahma*, e.g. in the famous temple of *Ting-hwui-tsz* 定慧寺, of *Joh-kao* 如皋 (Kiangsu) where they are especially jealous of the purity of Buddhist traditions. (1)

It will be granted that these names are suggestive and that the role conferred on *Yuh-hwang* 玉皇 by the *Tao-shi* exactly corresponds with that of Master of Heaven and Supreme Sovereign.

It is an easy step to add *Yuh* 玉 to the title *Ti* 帝 or to change this *Ti* for the synonym *Hwang* 皇.

Who then first called the god *Yuh-ti* 玉帝? Was it the bonzes or the *Tao-shi*?

Certainly it is the bonzes who now-a-days claim the divinity as theirs and call him openly *Yuh-Ti* 玉帝. His place in the temples, facing *Brahma*, who is the regulation pendant of Indra, gives some colour to the suggestion above. (2)

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(1) See article on Indra and *Brahma*. (Vol. VII) At the end of the article, (Fig 58) there is a reproduction of the two statues (*Yuh-ti* and *Fan-wang*) as they are to be seen in the temple of *Ting-hwui-tsz*.

(2) *Shakra*, or Indra, god of the atmosphere, is, in the modern editions of *Pe-chang-ts'ing-kwei* "Manual of Buddhist Regulations and Festivals" identified with the well known Taoist divinity *Yü-ti*". Birthday of *Shakra*, 1st month 9th day. Cf. Edkins. Chinese Buddhism. p.210.



The pagans when speaking of this god usually call him *Chang-Yüeh-hwang*, as much as to claim him for an ancestor of the family *Chang* 張 (1): *Chang Tao ling* 張道陵 and all who have succeeded to him with the title of Master of Heaven 天師 claim to be his descendents in the direct line.

The theory has been suggested that the legend of *Yuh-hwang* was only a symbol of ancient Nature-worship. Thus the Emperor, *Tsing-teh* 淨德, his father, would be the sun, the great ruler of all Nature: the queen *Pao-yueh* 寶月 is then the moon, the fair queen of the heavens: of their symbolic wedlock is born the beneficent living power that decks nature with its array of plant and flower. I incline rather to the belief that the Chinese never thought of these charming fancies, which in fact are not to be found in any Taoist book. The *Tao-shi* and all the people regard *Yuh-wang* as a personal god who keeps a court and palace, receives the ambassadors of other inferior gods and gives them his orders. (2)

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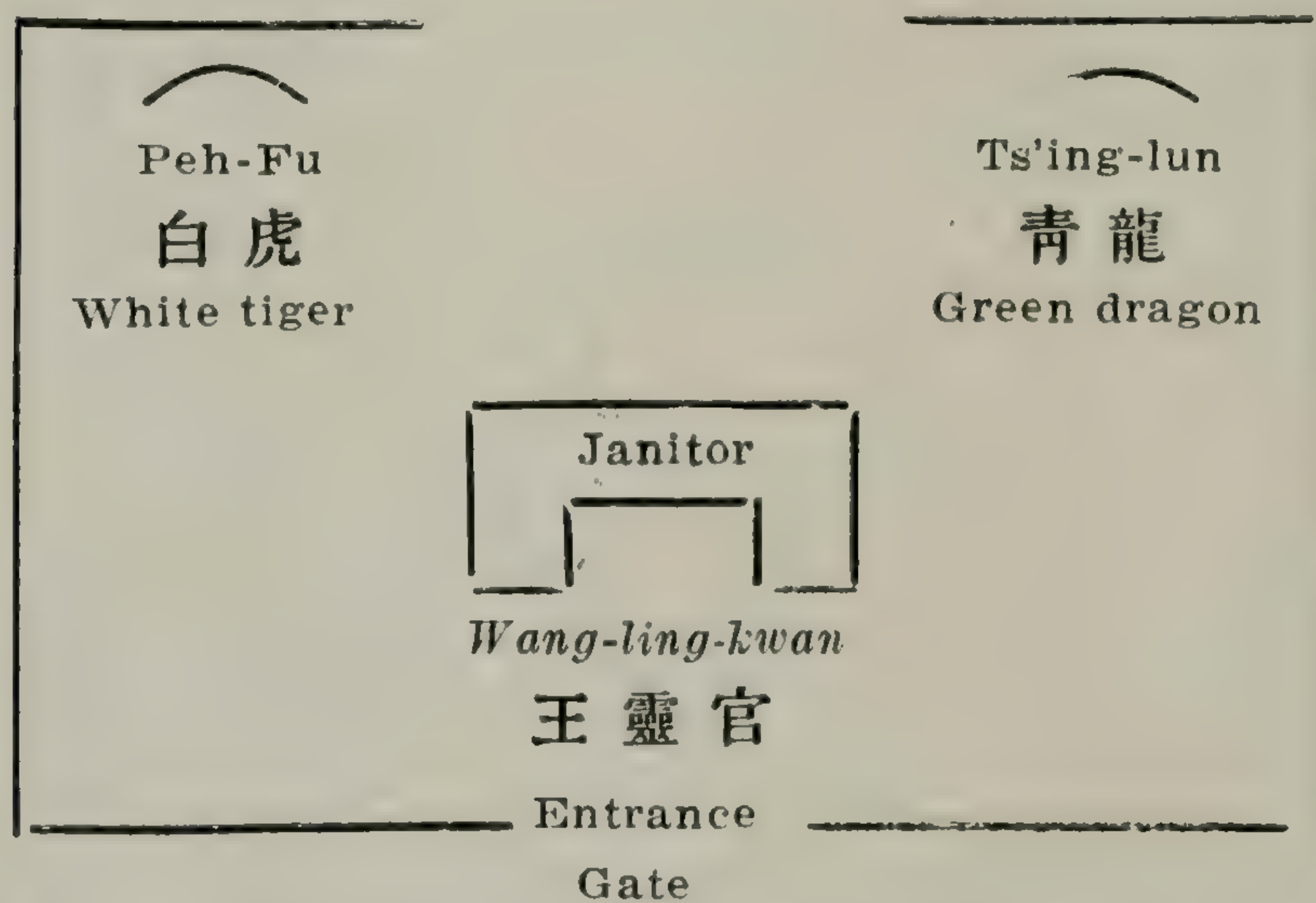
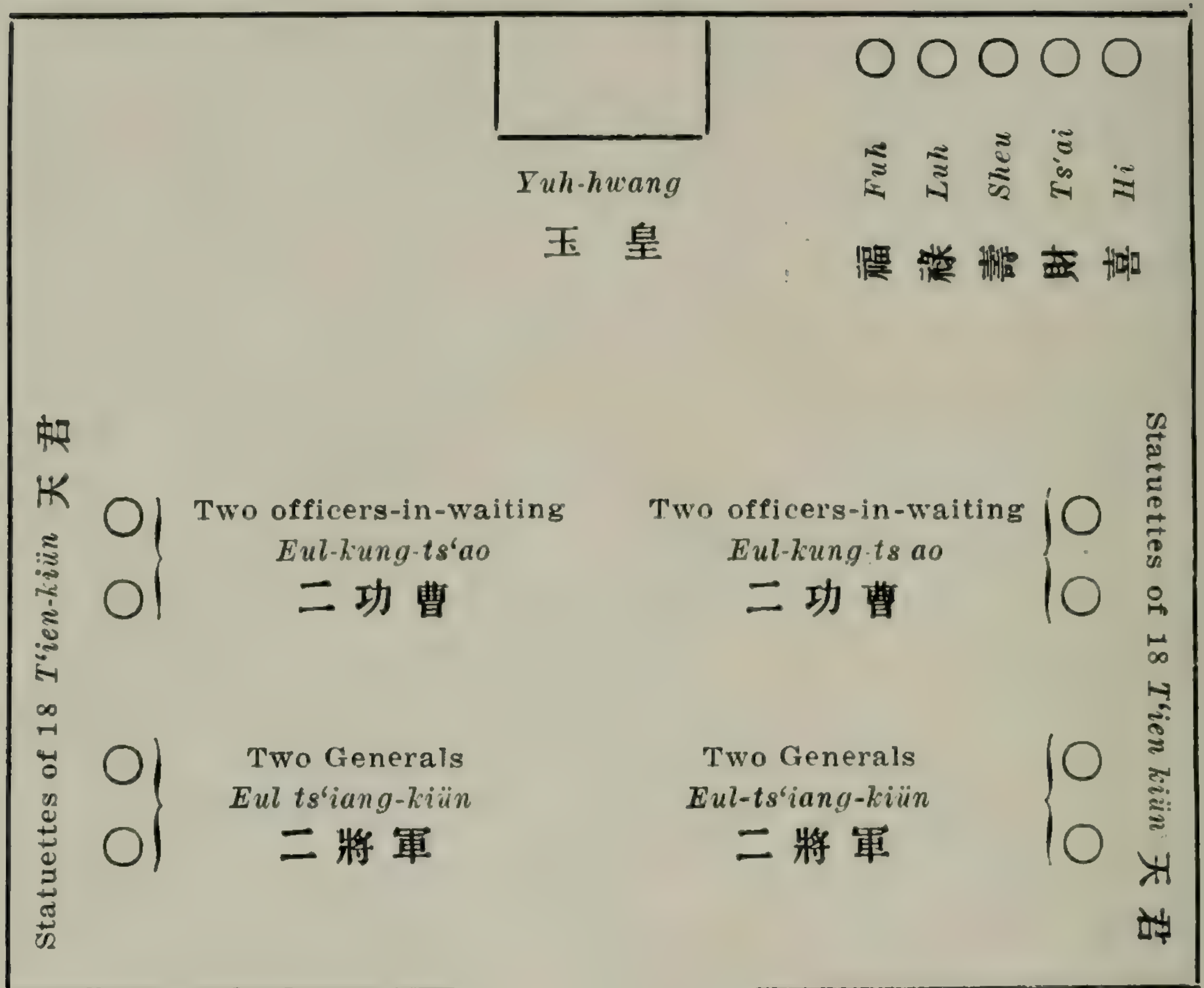
(1) See p.                      below

(2) note Cf. *Si-Yü-ki* 西遊記; *Nan-hai-kwan-yin-p'u-sah-chwan* 南海觀音菩薩傳: and all the popular books.

Note. In a temple dedicated to *Yuh-hwang* at *Hai-men-t'ing* 海門廳 I have found the 36 *T'ien-kiün* 天君 or Taoist genii arranged along the walls at each side of the central altar. There are the same Taoist genii that we shall describe in succeeding chapters, e.g. the Thunder Department, *Sun hen tsze*, *Chu-pa-kiai*, *Ma Yuan-shwai*, the god of the sun, of the moon.

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The Vestibule and the great hall dedicated to *Yuh-hwang* in the Temple *Yuh-hwang-tien* 玉皇殿 (Taoist)



## ARTICLE III

## T'UNG-T' IEN-KIAO-CHU

## 通 天 教 主

*T'ung-t'ien-kiao-chu* 通天教主 (1) is in modern Taoism regarded as the first of the patriarchs, and one of the most powerful genii. His master was *Hung-kiün-lao-tsu* 洪鈞老祖: his dress was a red robe embroidered with white cranes; he rode on a *Kw'ei niu* 奎牛, a one-horrid monster somewhat like a buffalo. His palace *Pih-yiu-kung* 碧遊宮 stood on Mt. *Tsz-Chi-ya* 紫芝崖. This genius sided with the infamous *Chow-wang* 紂王 last of the Shang dynasty (1154-1122 B.C.) and helped him in his struggle with the armies of *Wu-wang* 武王 first of the Chow Dynasty (1122 B.C.). First of all he sent his disciple *To-pao-tao-jen* 多寶道人 to *Kiai-p'ai-hwan* 界牌關 and entrusted to him four valuable swords along with the plan of a fortress which he was to build and call *Chu-Sien-Ch'en* 誅仙陣, the "Citadel of all the Immortals." (2)

*To-pao-tao-jen* carried out these instructions, but he had to fight *Kwang-ch'eng-tse* 廣成子 and was struck to the ground by his adversary with a blow of his Heavenly seal and had to save himself by flight.

*T'ung-tien-kiao-chu* then came to defend his disciple and to rally the army. Unfortunately a whole troupe of gods came to support the Magician, *Kiang-tze-ya*. (3) 姜子牙. The first to attack was *Lao-tze* 老子 who struck him twice or three times with his staff; then came *Chun-t'i* 準提 (the goddess of light, Maritchi) armed with her stick *Kia-ch'i-wu* 加持杵; *T'ung-t'ien-kiao-chu*'s buffalo falls and the rider has to escape hurriedly into the air amid a dust-whirl.

(1) Also called *T'ung-t'ien-kiao-tsu* 通天教祖

(2) [*Fung-shen-yen-i* 封神演義 Book 6 *Hwui* 回 73, p.31

(3) See below, Article LIII. He was the *Chow* general,



The result of the combats was decisively against our worthy: *Jan'teng-tao-jen* 燃燈道人 (Dipamkara, a Buddha, see Vol VI p.89 sq.) rent the air and swooped suddenly upon him; with a violent stroke of his pillar that steadies the sea *Jan-teng* flung him down to earth and compelled him to give up the struggle. (1)

*T'ung-t'ien-kiao-chu* planned a new camp outside *T'ung-kwan* 潼關 and endeavoured to renew the attack: a second time *Lao-tsze's* staff stopped him; *Yuen-shi-t'ien-tsun* inflicted a wound in his shoulder with the precious stone *Jou-i* 如意 originally a Sacred Jewel, later regarded as a staff or sceptre (see fig. 131) and *Chun-ti-tao-jen* waved the tree branch of the seven powers: on the instant *T'ung-t'ien-kiao-chu's* magic sword crumbled and he had to seek safety in flight.

*Hung-kiün-tao-jen*, master of all three spirits, seeing them engaged in combat, determined to bring about a peace: so he assembled them under one tent in *Kiang-tze-ya's* camp, made them kneel before him and lectured *T'ung-t'ien-kiao-Chu* at length on the iniquity of helping the tyrant *Chow*; then he bade all three live henceforth in perfect accord. The discourse finished, he gave each a pill to be swallowed at once. When the pills had been taken, *Hung-kiün-tao-jen* then warned them that the effect of the pills would be to kill instantly the one who would harbour a thought of discord in his heart, for the pill would thereupon burst within him.

*Hung-kiün-lao-tsu* took off *T'ung-t'ien-kiao-chu* with him on the clouds and the meeting broke up. (2)

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(1) Op.cit.Bk.7.*Hwui* 77, p.1; Bk.7,*Hwui* 78,p.5.

(2) Op.cit. Bk,7, *Hwui* 82,p,17, Bk 7, *Hwui* 84, p.25.



Fig. 133

通天教主



T'ong-t'ien kiao tchou.

T'ung-t'ien kiao-chu.







洪鈞老祖



Hong kiün lao tsou. Il tient en main les trois pilules qu'il donna à Lao tse, à Yuen che t'ien tsuen et à T'ong t'ien kiao tsou.

*Hung kiün Lao-tsu (the Great Potter), holding in his hand the three pills which he gave to Lao-tze, Yuan-shi t'ien tsun and Tung-t'ien kiao-tsu.*







## ARTICLE IV.

HUNG-KIUN-TAO-JEN . (T)

## 洪 鈞 道 人

*Hung-kiün-tao-jen* (or *Lao-tsze* 老 祖) is the name of a mythical personage whom the Taoists assign as the common master of *Yuen-shi-t'ien-tsun*, *Lao-tsze* and *T'ung-t'ien kiao-tsu* (see preceding ad fin.) He is a pure fiction possessing neither historical basis nor genealogy of his own. The Taoist books show in his hand a bamboo staff with a gnarled root-end forming a kind of crosier.

The palace or paradise where he is reputed to live is called *Tsz-siao-kung* 紫 霄 宮.

He is the primal ancestor of Taoism who has formed by his lessons the very founder himself (*Lao-tsze*), he is the first patriarch and the most powerful of the genii. (1) Hence he is usually called *Hung-hiün lao-tsu* 洪 鈞 老 祖, "*Hung-kiün* the primal ancestor."

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(1) See Op.cit. Bk. 7. *Hwui* 8. p. 24.

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## ARTICLE V.

## HÜEN-T'IENT-SHANG-TI

## 玄 天 上 帝

## THE SOVEREIGN OF THE GLOOMY SKIES.

This Taoist god is called: *Hüen t'ien-shang-ti* or *Chen-wu* 真武. Yet another name is: *Peh-kih yiu-cheng-chen-kiün* 北極佑聖真君. *Hüen-t'ien-shang-ti* is a reincarnation of *Yuan-shi t'ien-tsun* (see Article I) who on a ray of light entered the womb of *Shan-sheng* 善勝, queen of the Kingdom of *Tsing-loh* 淨樂. After fourteen months he came forth. On reaching his fifteenth year, he left his father and mother and betook himself to Mt. *T'ai-hwo* 太和山 to put himself at the disposal of the holy patriarch, *Tse hü* who came down from the third heaven, the Jade Azure, *Yuh-ts'ing* 玉清, to teach him a marvellous doctrine. Some authors add that a celestial spirit presented him with a magic sabre which he wore in his retreat on *太和山 T'ai-hwo-shan*.

This mountain *T'ai-hwo-shan* is 120 li to the south of *Küen-chow* 均州, in the prefecture of *Siang-yang-fu* 襄陽府 *Hu-peh* (鄂). Its original name was *T'ai Yoh* 太嶽 but it changed this name when *Hüen t'ien* got orders to stay here. One very lofty peak called *Tsz-siao* 紫霄 towered over the whole mountain massif, its name was changed to *Wu-tang-shan* (1) 武當山 because *Chen-wu* 真武 alone among men is perfection itself (2) (a play on the words: *Chen-wu-tang* 真武當, *Chen-wu* is alone capable of.) It was on this high peak that for forty

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(1) Cf. *Ming-yih-t'ung-chi* 明一通志 Bk. 60, p. 25

(2) *Chen-wu* 真武 at *Wu tang-shan* 武當山 is one of the most celebrated pilgrimages in all China. On the very top of the mountain, on the actual peak, there stands the pagoda of gilded bronze built in 1416, i.e. the 14th year of the reign *Yung Loh* 永樂 (Ming dynasty). Every year pilgrims in tens of thousands come together there especially in the second, the third and the ninth Chinese months.



真武



Tchen-ou après sa victoire. La tortue et le serpent sont à ses pieds,  
*Chen-wu after his victory. The tortoise and the serpent lay at his feet.*







years he practised perfection: Such a degree of "subtlety" did he reach that he could fly.

*Yuen-shi-t'ien-tsun* (the Taoist Primal) got to hear of him and sent five dignitaries from among the Heroes of the second Heaven and a company of Immortals from the first Heaven to invite him up to Heaven. *Hüen-t'ien* complied and entered the golden palace of Heaven.

That was in the reign of the emperor *Chow* 紂 (B.C.1154 the last of the *Shang* 商 or *Yin* 殷 dynasty). The demon kings, *Kwei-wang* 鬼王 at the head of their legions were then ravaging the universe. *Yuen-shi t'ien-tsun* ordered *Yuh-hwang* (the Pearly August) to put *Hüen t'ien* at the head of the twelve great chiefs of the heavenly legions and send him down to earth. He went bare-foot, with hair unbound; he wore a breastplate of gold over a black robe and amid the black clouds he raised his black standard.

Here are the names of the twelve officers of the Heaven as they are given by the "*Lao-kiün-luh-kiah-fu-tu* 老君六甲符圖 as quoted by the *Tuh-shu-ki-shu-lioh* 讀書紀數畧 Bk.43, p.4.

<i>Sz-ma-k'ing</i>	司馬卿	<i>Chao-tze-jen</i>	趙子任
<i>Chang-wen-t'ung</i>	張文通	<i>Tsan wen-kung</i>	臧文公
<i>Shih-shah-t'ung</i>	石叔通	<i>Ts'ui shih k'ing</i>	崔石卿
<i>Wang wen-k'ing</i>	王文卿	<i>Chan-tsze-kiang</i>	展子江
<i>Hu-wen-chang</i>	扈文長	<i>Wei shang-k'ing</i>	衛上卿
<i>Mung-pai-king</i>	孟非卿	<i>Ming-wen-chang</i>	明文章

*Hüen-t'ien* fought the demon-king at *T'ung-yin* 洞陰 (The Grotto of Gloom). *Mo-wang* 魔王 made out of air a grey tortoise and a huge serpent which fought on his side. Yet *Yuen-wang* and his heavenly army won the victory, overran the enemy and flung the devils in chains into the abyss *Fung-tu* 酆都 in Szechwan 四川: that chasm is reputed the mouth of hell.

The victor then ascended to his golden palace in Heaven and *Yuen-shi-t'ien-tsun* as a reward gave him the title *Hüen-t'ien*



*shang-ti* 玄 天 上 帝: First Lord of Heaven. Such is the story in the *Chung-tseng sheu shen-ki* 重 增 搜 神 記 Bk. I. p. 12 (上卷). According to the *Suh-wen-hien t'ung-kao* 續 文 獻 通 考 Bk. 241, p. 28 his name *Hüen-wu* 玄 武 is the name of the Polar Star.

One of the *Sung* emperors, *Cheng-tsung* 眞 宗 (997 A.D. — 1022 A.D.) in whose name the character 玄 *hüen* occurred, changed 玄 武's name to 眞 武 and by that name he was known for the future. (1)

The *Yuan* (Mongol 元 dynasty) emperor *Ch'eng Tsung* 成 宗 (1294 A.D. to 1307 A.D.) conferred on him a fuller title: "Holy Beginning good and Majestic, First Lord of High Heaven".

We must now turn to the supposed apparition of *Hüen-t'ien chang-ti* to the *Sung* Emperor, *Hwui Tsung* 宋 徽 宗 (1100 A.D. to 1126 A.D.) This emperor was an ardent Taoist: he requested the *Tao-shi* to register him in their annals as the emperor, prince and master in Taoism. "He had a special veneration for one *Ling-ling-su* 林 靈 素, a *Tao-shi*; this man was a native of *Wen-chow* 溫 州 in Che-kiang (浙). He had been a Buddhist priest but being ill-treated, he ran away and become a *Tao-shi*. One day on a begging expedition to a Buddhist monastery, he was maltreated by the bonzes and in consequence kept a lasting grudge against them. In 1118 *Hwui tsung* on a visit to some *Taoist* priests, heard from them such praise of *Ling-ling-su* that he conceived a high esteem for the man and bestowed on him the title, "true, enlightened and intelligent master."

*Lin-ling-su* intimated to *Hwui-tsung* that he had received from heaven a book in characters written square and (apparently "old seal" cloud-like; it was a mere farrago of fables and rubbish to fool the people. He got numerous *taoist* temples built with the avowed aim of ousting the teaching of the bonzes and avenging the insult he had suffered at their hands. At first he

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(1) *Sui-yuan-sui-pih* 隨 園 隨 筆 Bk 6 p. 6



玄  
天  
上  
帝



Tchen-ou tient en main son drapeau enroulé.  
*Chen-wu, holding in his hand his rolled up flag.*







carried on his trickery in partnership with the *Tao-shi Wang-yün-shang*, but they fell out and *Ling su* poisoned his fellow. In fine, he become insufferably arrogant and was detested by everybody. One day, encountering the heir to the throne, he declined to yield place to the prince. The latter on his return to the palace lodged a complaint with his father. The emperor dismissed *Lin* to his native district and gave orders that the local mandarins, especially the *Wen-chow* mandarin, called *Kiang-twan-pen*, should make enquiries about him. This officer got definite evidence of *Lin's* vicious proceedings and send a report to the emperor. An imperial order decreed *Lin's* banishment to *Chu-chow*, but he was dead before the order reached him.

Now, this personage plays an important part in our present matter. One day, the Emperor *Hwui Tsung* told him that he would like to see *Chen-wu's* sacred person. "Your majesty," said *Ling-su*, to obtain this favour must along with me summon to the palace the Master of Heaven (*T'ien-shi* 天師): *Chan-tsing-hü* who is the successor of *Chang-tao-ling* 張道陵 (the sovereign pontiff of Taoism). At the moment when these two were performing their rites at midnight, the sky darkened. Suddenly lightning rends the skies, the thunder rolls; a grey tortoise and a serpent are dropped amid a blaze of light at the treshold of the palace. The emperor casts himself down, then offers incense and says, "I desire to see *Chen-wu*, if he but deign to reveal himself." The thunder crushes—tortoise and serpent are gone—a huge foot is visible on the threshold. The emperor makes a second prostration and offers incense begging *Chen-wu* to condescend to show himself more manifestly. That moment, he sees standing before him the huge figure of a man some ten feet high; his face was stern and striking; his hair was unbound: over his black dress which had sleeves sweeping down to the ground, he wore a breastplate of gold and a belt set with jewels; his hand brandished a sword: his feet were bare, round his head there flouted an aureola of light—the ends of



his belt were floating on the air. He remained long enough for the emperor to sketch him and then vanished. (1)

The *Ming Annals* 明史, Bk. 50 p. 16, 18 make mention of a temple built in the thirteenth year of *Yung-Loh* 永樂 (i.e., 1416 A.D.) for sacrifice to the Holy and helpful true Master of the Polar Star, that is to say, to *Hüen-wu* (a name for the Seven Stars of the North) set by *Shang-ti* in charge of the Northern Regions. Human generations called him—"The True Master"—*Cheng-Kün* 真君 and set at his feet a tortoise. The tortoise is identified with the "White Tiger" and the serpent with "Blue Dragon" and a serpent. The Taoists have fabricated without any historical foundation details of the life and deeds of this personage. (2)

The *Sung Annals*. 宋史 Book 296 p.1. relate an incident assigned to the reign of the Emperor *Jen Tsung* 仁宗 (1023—1064 A.D.) The mandarin at *Ning-chow* 寧州 in the prefecture *King-yang-fu* 慶陽府 in Kansu (甘肅) was one *Kung-tao-fu* descendent from Confucius in the 45th generation. Now a serpent suddenly appeared in the temple of *Chen-wu* and the inhabitants all worshipped it as a spirit; all the officials both civil and military made libations of wine and prostrated themselves before the animal. Thereupon *Kun-tao-fu* went to the pagoda and crushed the reptile's head with a blow of his official tablet. At first the folk were horrified, but soon everybody praised his wisdom.

The novel, *Si-yiu-ki* 西遊記 would have it that the Tortoise and the Serpent are two marshals at the disposal of this divinity: the story will be found at the page quoted in the note above.

In the more important temples of *Chen-wu* 真武 it is not unusual to find fourteen figures supporting him, seven on each side of the altar. Of these the first eight are the brigands he met on the Mountain *Pah-p'an-shan* 八盤山 when he was going

(1) *Sung-shi* 宋史 Bk. 463 p. 9. *Lang-ye-tai-tsui-pien* 瑯耶代醉編 Bk. 29 p.9.

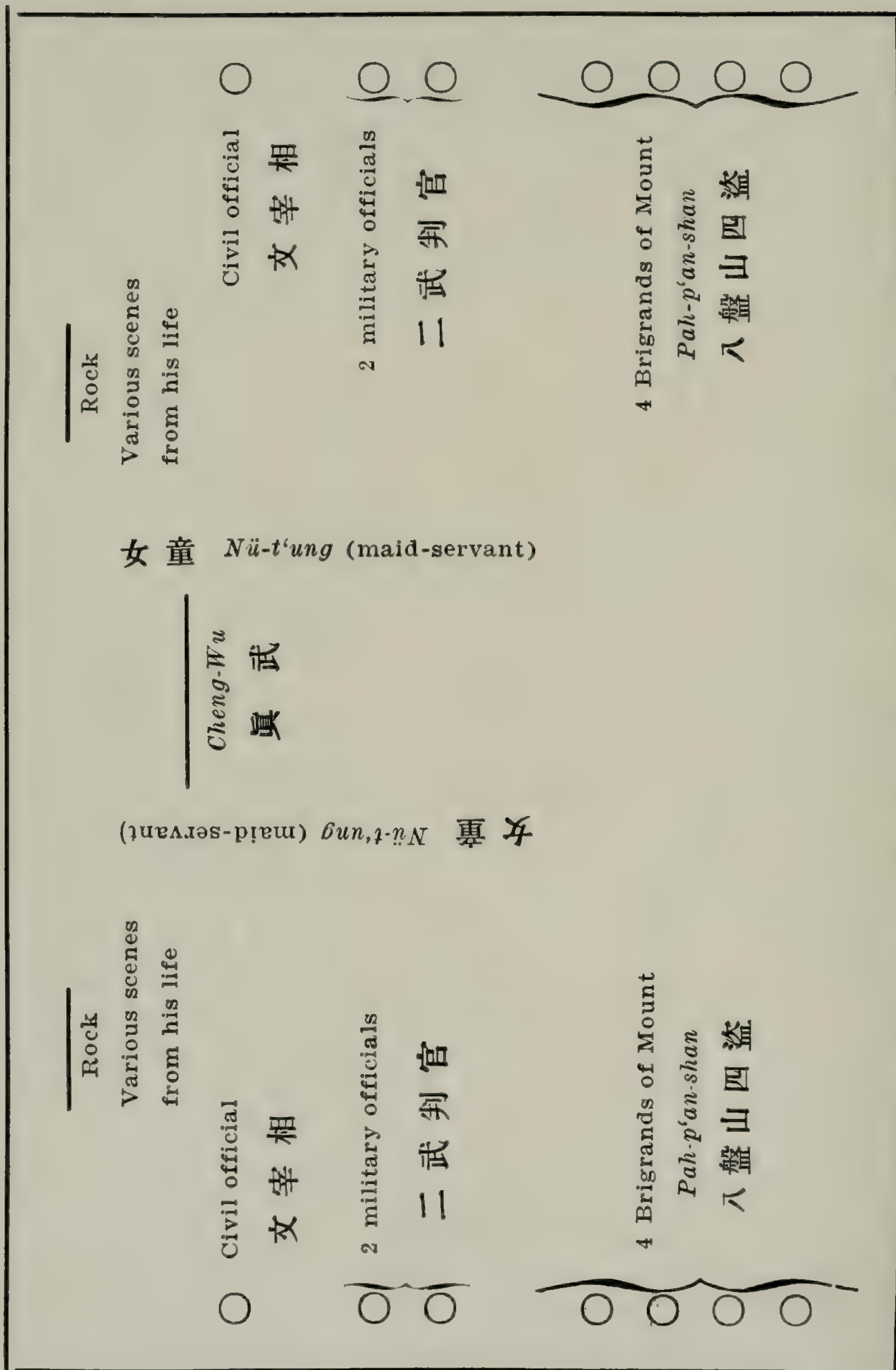
(1) *Si-yiu-ki* 西遊記 Vol.VI p.20. In this work, he is named: "*T'ang-mo-t'ien-tsun* 蕩魔天尊



to *Si-t'ien* 西天 to worship Buddha. These robbers stopped him and wanted money. "I have no money, he explained," I am on my way to worship Buddha." With that, the brigands showed their desire to accompany him, became his disciples and afterwards genii. The other six are demons whom he made subject to himself by his famous victory over them and their legions. Some *Tao-shi* claim that these are merely four military officers and two civil officers attached to his suite.

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## ARTICLE VI

## MUH-KUNG and KIN-MU

## 木 公 金 母

## THE GOD OF THE IMMORTALS AND HIS CONSORT.

Preliminary notions. — What, according to the Taoists, is an immortal? Their *immortal* is a man who grows old but does not die. The term *Sien* 仙 (or Hüen) means, as the character (1) might suggest graphically, a man who lives in the mountains, the mountain-solitary. The character consists of a *man* 人 (人) and a *mountain* 山 (shan). The immortals, though in semblance they die, do not really do so. What is called a corpse, is in their case but a metamorphosis; their bones are in process of transformation. After death, they retain all the properties of the living being; their feet do not become livid, the skin remains fresh, their eyes do not lose their light; though apparently dead, they are more alive than ever. Some of them shed the corpse-shell before they are put into grave: others can fly in the air before their hair begins to fall out: for all, the corpse is merely a transition stage; it is the outer-casing of the change. It is like the process by which the butterfly emerges in all its new brilliancy from its uncouth pupa-shell when transformation has taken place.

In order the better to understand this notion of the Taoist ascetics, it is well to recall briefly their classification of the super human beings who live in this universe.

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(1) See Wieger, *Characters. Etymological Lessons* 25. I. where another, older form is explained as one who by Taoist practices rose above mortals.



In order to attain such degree of transcendent qualities as is accessible to human nature, a regime is necessary: there is a hygiene of soul as well as of body. The first requirement is strict abstinence from all that is calculated to use up the forces of the body viz. sexual indulgence, pleasures of the palate, ambition; such are the negative conditions. But abstention does not carry one far; the vital spirit, the essence of the constituent elements *Yin* and *Yang* must be strengthened in all ways possible; hence special application of dietary, medicine, chemistry, gymnastics. When the maximum of vital forces has been secured, methods must be devised for conserving these, for protecting them from the ravages of disease and death in fine, the adept has to “*spiritualise*” himself, to render himself independent of matter. This search gave birth to an alchemy that sought to store up in a “pill of immortality” all the elements necessary for the development of vital forces and for the constitution of a new transcendent man, a superhuman man. In this scale of perfection, there are degrees:—

a) The *immortal* — This first degree consists in begetting and bringing to birth in one’s self the superhuman embryo; this should, on attaining perfect development, issue from the old body (like the cicada from its first skin): this degree is the Taoist ascetic, the *Immortal*.. The immortal can travel at will through the universe, enjoys all the blessings of glowing health, has nothing to fear from sickness or death, eats and drinks in amplest measures—is perfectly happy.

b) The *hero* or *perfect man*—This second degree is higher still. The body is here no chrysalis shell to be shed and left behind but is itself so spiritualised, has become so subtle, so transcendent that it can fly through the air: it is borne on the wings of the wind or sits on the clouds and so travels from one world to another and takes up its abode in the stars: it is freed from all the laws of matter and yet is not completely changed into a pure spirit.



c) The *saint*. Third degree. Amongst the heroes, there are certain superior beings, endowed with extraordinary genius and virtue: these constitute the third class of superhuman beings, the saints.

Thus there are three distinct categories:

- 1° The ascetics or immortals: Sien 仙
- 2° The heroes or perfect men: Chen jen 真人
- 3° Among the perfect there are the eminent saints:

Sheng 聖. (1)

Immortals of the first rank are transformed in the full light of day: for those of second rank, the metamorphosis takes place at midnight: those transformed in the morning or the evening become the masters of the world: everything in fine depends on the degree of infused knowledge with which they have been favoured (2)

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(1) For fuller treatment, see Fr. Wieger's exhaustive handling of Taoism. (Taoism)

(2) Cf. Tsih-sien-luh 集仙錄 T'ai-ping-kwang-ki 太平廣記 Bk 58 p. 5, Shi-wen-lei-tsii (ts'ien-tsih) 事文類聚前集 Bk, 34 p. 1. Shih-ming 釋名 (K'ang-hi-tsz-tien under the word Sien 康熙字典 仙字).

The king of the Immortals is Tung-wang-kung 東王公, called also Muh-kung 木公. The queen of the Immortals is Si-wang-muh 西王母, also called Kin-mu 金母.



### I. Tung-wang-kung 東王公

The god of the Immortals, *Tung-wang-kung*, surnamed *Muh-kung* 木公 (Ruler of the Element Wood) is also called *I* 倪 and *Kiün-ming* 君明 (1)

In the beginning, the primitive air congealed and at first remained motionless: then it set itself to achieve a crowning merit by producing beings: it began by fashioning *Muh-kung* 木公 from the most pure substance of eastern air and then established this being as the Sovereign of the active principle "Yang" 陽 and of all the regions of the East.

So *Tung-wang-kung* is often designated, *Yuh-hwang-kiün* 玉皇君 ("the prince Yuh-hwang"). His palace is in the clouds; violet clouds form its dome, blue clouds its walls. He has as man-servant the "Young Immortal" (*Sien-t'ong*) 仙童 and as maid the Immortal, *Yuh-nü* (the Jade Woman) 玉女.

The roll of the Immortals is in his hands. He is often called: *Tong-hwa-ti-kiün* 東華帝君. (2)

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(1) Cf. *Suh-wen-hien-t'ong-k'ao* 續文獻通考 Bk. 214 p. 2.

(2) See also: Chinese Superstitions Vol. III p. 256 (English Transl) Vol IX Article XLVI, below. Mayers: Chinese Reader's Manuel, No 572, 508.

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西王母



La déesse Si wang-mou.

*The Goddess Si-wang-mu (the Western Royal Mother)*







## II Si-wang-mu 西王母

(*Queen-Mother of the West*) in the legendary. "Shen Chow" (神州) 1. *Origin*. Si-wang-mu was fashioned of the purest quintessence of western air. She is often called: "Golden Mother 金母 of the Tortoise." Her family name has three chief variants: *Heu* 侯; *Yang* 楊; *Ho* 何. Her own name is *Hwui* 回 and her first name "*Wan-kin*" 婉姁.

*Tung-wang-kung* 東王公 formed of the *eastern* air is the male, active principle of the air and ruler of the air of the East: *Si-wang-mu* 西王母, born of the *western* air is the female, passive principle and is sovereign of the air of the West. These two principles by combining, beget Heaven and Earth, (1) all the beings of the universe and thus become the two principles of life and of the subsistence of all that exists.

2° *Si-wang-mu's Palace*. It is planted on the lofty peaks of the snow-clad chain *K'wun-lun* 崑崙. A rampart of solid gold surrounds the twelve blocks of storied structures, all built of precious stones: this rampart is a thousand *li* in circumference — that is, it covers 300 miles.

The right wing stands on the enchanted bank of the "Kingfisher's Stream" — it is the usual abode of the Immortal beings of the male sex while the neighbouring left wing is that of their female counterparts. There are seven divisions corresponding to seven distinctive colours of dress: red, blue, black, violet, yellow, green — and undyed. There is there a marvellous fountain made of gems — we shall shortly have to tell of the annual banquet of the Immortals held there.

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(1) Others accounts interpret their origin as "the first created and creative results of the powers of nature in their primary process of development (Mayers l. c.): or born of *Yin* and *Yang* beneath the influence of Heaven and Earth (Vol. III p. 258).



But every Immortal must, before taking up his residence, pay first of all a visit to *Si-wang-mu*. The "*Sien-fo-tsi-tsung*" tells us that *Muh-wang* 穆王 of the Chow Dynasty (1001 B. C. — 946 B. C.) paid a visit to a Western queen named *Si-wang-mu* 西王母 who lived in the mountain group *K'wang lun Shan* (some have suggested Babylon!) and that he had a famous interview with her on the magic border of the delicious fountain "*Yao-ch'i* 瑤池. Cf. *Muh-t'ien-tsze-ch'wan* 穆天子傳. (1)

Here is the text of the famous verses attributed to *Si-wang-mu* on this occasion: they are addressed to her imperial visitor:

In the heavens hover great and white the clouds  
On earth below are jagged hills and mountain peaks:  
Long is thy way climbing heights and breasting floods  
Die not therein but unto us once more return.

Taoists writers have made of *Si-wang-mu* a second Calypso to enchant *Muh-wang* 穆王 much to the detriment of his imperial office. But all that is the merest fable-spinning.

3° *Images and Cult of Si-wang-mu* 西王母. She is sometimes depicted in human shape but with some distinctive details: a panther's tail, tiger's teeth, dishevelled hair. (2) In the "*Chi-ma-tien*" (paper-talisman shops) 紙馬店, *Tung-wang-kung* 東王公 and *Si-wang-mu* 西王母 are usually to be had on one "*Chi-ma*" 紙馬 side by side, and entitled *Muh-kung* 木公 and *Kin mu* 金母.

At the period of the feudal wars, at the end of the *Chow* 周, towards 400 B. C., *Kü-tsien* 句踐 of the kingdom of *Yueh* 越 (the modern *Chekiang* 浙江), and conqueror of the kingdom of *Wu* 吳 (modern *Kiangsu*, parts of *Anhwei*, *Chekiang* and *Kwang-si*) created at the request of his minister *Wen-chang* an altar to "*Si-wang-mu*" (西王母) in the western suburb of his

(1) But this *Muh* Son of Heaven may have been a prime of *Ts'in* 623 B. C. (So.M.Ed. Chavannes)

(2) V. below Article LVI, 1.



東王宮

西王母



Tong-wang kong et Si-wang-mou. Le roi et la reine des Immortels.  
*Tung-wang kung and Si-wang-mu. The king and queen of the Immortals.*







capital. He had sacrifices offered to her to ask for happiness and longevity. This became a usual practise: *Si-wan-mu* was depicted as a noble matron and sacrifices were offered to her.

Legend relates that in the year 110 B.C. *Si-wang-mu* came in person down to the palace of the *Han* Emperor: *Wu-ti* 漢武帝 on his birth-day and made him a present of seven peaches that confer immortality. This is to be linked with the account of the annual feast, *P'an-t'ao-hwui* 蟠桃會, the Feast of the peaches. Once a year by the magic fountain "*Yao-chi*" 瑤池, *Si-ûang-mu* entertains the Immortals of both sexes. Besides such exquisite viands, as bear's paws, monkey's lips, dragon-liver and phoenix-marrow, they are served with peaches from the goddess's orchard such as are endowed with the mysterious power of conferring immortality on all who have the happiness to taste of them. The *Si-yiu-ki* 西遊記 describes in romantic style the garden, the peach-harvesting and the setting of the feast. (1)

Possibly it is due to these fables that a custom has arisen of offering an image of *Si-wang-mu* to women when they reach their fiftieth year. Before the image, prostrations are made, prayers are offered and incense with a view to obtaining a prolongation of life.

In the year 3 B.C. in the reign of *Ngai-ti* 哀帝 of the Earlier (Western) *Han* 前漢, a revolt broke out in Shan-tung 山東 on the occasion of a great drought. The rebels paid special worship to this goddess, offered sacrifice to her and carried stalks of sorghun (Indian millet) in their hands: these they called wands of *Si-wang-mu* (2)

4° *Sons and daughters of Si-wang-mu.* Here is a list as complete as the author could make it.

Only one son, but he is the *ninth*, could be found: *Hüen-siu* 玄秀 bearing the title *Chen-jen* 真人 (perfect man, see above p. 28); there is no trace of other brothers.

(1) Vol. 1. Ch. 5.

(2) Wieger. Textes Historiques 1 Vol.p.695



More daughters are to be found. The fourth is *Hwa-lin* 華林 her first name is *Yung-chen* 容眞 and her title is :“*Nan-kih fu-jen* 南極夫人. She is consort of the God of longevity; as such she is popularly entitled *Sheu-sing lao-t'eu-tze* 壽星老頭子; “the Old Head of the Star of Longevity.” The *thirteenth* of her daughters is called *Mei-lan* 媚蘭 with the further name of *Chung-lin* 仲林 and the title *Yiu-ying-fu-jen* 右英夫人 “Lady of Right hand beauty”: her abode is on Mount *Ts'ang-lang* 滄浪山.

The *twentieth* is called *Ts'ing-ngo* 青娥, her prefix is *Yü-yin* 愈音 and she is entitled: Lady of the Star *Tze-wei* 紫薇. (1) (It is this star that was incarnated in the person of the Emperor. Hence the phrase “a star has fallen from heaven,” used at the death of an emperor. In the imperial palace there were pictures of *Tze-wei* as incarnated in the emperor). Her palace is on Mount *Yuen-lung* 元隴山 at *Yü-yé* 羽野.

The *twenty third* of her daughters, *Yao-ki* 瑤姬 bears the title of honour, “Lady of the Flowery Clouds.” It was she who gave to *Yü* 禹 the great, the collection of formula for unvoking demons or ghosts.

The *youngest* daughter named *Wan* 婉 is known as *Yuh-chi-fu-jen* 玉卮夫人: “lady of the Jade Flower (? plant)” or as *T'ai-chen-wang-fu-jen* 太眞王夫人, “The *T'ai-Chen* King's Lady.” Every time she draws music from her violin, the birds gather to hear the melodious harmony: she rides on the white dragon and travels over the sea at will.

Cf. *Chen-chen pien-wang* 訓眞辨妄 p.97

*Yin-yang-tsah-tsu* 陰陽雜俎 Bk.14 p.2

*Sien-chwan-shih-i* 仙傳拾遺 in *T'ai p'ing-kwang-ki*  
太平廣記 Bk.6.p.1. Bk.p.1

*Ming-yih-t'ung-chi* 明一統志 Bk.52,p.2: Bk.67p.42 11

*Kwang-yü-ki* 廣輿記 Bk. 13 p.23

(1) See Vol. XII p.1220



## ARTICLE VII

## The Eight Immortals PAH-SIEN (T) B.C.

## 八仙

There is no reliable evidence for the legend concerning the Eight Immortals before the *Sung* 宋 period: it even seems very likely that it was invented in the time of the Yuan 元 dynasty (1280-1368 A.D.). Such is the opinion of a famous writer *Hu-ying-lin* 胡應麟 and in his works he gives reason in support. The emperors of the Yuan dynasty favoured Taoism which then grew rapidly in influence. They gave to *Han-chung-li* 漢鍾離 the title of "True Male Principle:" to *Lü-tung-pin* 呂洞賓 that of "Pure Active Principle"; *Ho sien-ku* 何仙姑 then was taken to be his pupil and gradually this came to be the accepted opinion. It was at this epoch that for the first time the Eight Immortal were brought into the comedies and into congratulations on the attainment of the fiftieth year of age. Our author declares that there is no trace of such observances before the Yuan dynasty.

Among the various names of the *Pah Sien* 八仙, some are those of historical personages while others belong to the realm of romance and fable. Below the different sources are distinguished in our brief notices.

In this section the reader will find first of all a catalogue of the names according to the various lists and a general division into categories with characteristics; afterwards each of these worthies will have a notice all to himself.

## Lists of the "Eight Immortals"

1° According to the *Shi-wu-yuen-hui* 事物原會 Bk. 33, p.7.

<i>Han-chung-li</i>	漢鍾離	<i>Lü-tung-pin</i>	呂洞賓
<i>Chang-kwo-lao</i>	張果老	<i>Lan-ts'ai-hwo</i>	藍采和



<i>Han-sian-tsze</i>	韓 湘 子	<i>Ts'ao-kwoh-kiu</i>	曹 國 舅
<i>Ho-sien-ku</i>	何 仙 姑	<i>Li-yuan-chung</i>	李 元 中

2° According to the (*Yuen-lung*) *T'ung-kao-ts'üen-shu* 通考全書 (*Wai-küen*) p.18

Same names except that *T'ieh-kwai-li* 鐵拐李 replaces *Li-yuan-chung* 李元中. It is this list that has established itself in popular representations and in the lists as usually quoted.

3° The *Suh-wen-hien-tung-kao* 續文獻通考 Bk. 241 p. 3, 47 gives the following list:

<i>Han-chung-li</i>	漢 鍾 離	<i>Lü-tung-pin</i>	呂 洞 賓
<i>Lan-tsai-hwo</i>	藍 采 和	<i>Han-siang-tze</i>	韓 湘 子
<i>Ts'ao-kwoh-kiu</i>	曹 國 舅	<i>T'ieh-kwai-li</i>	鐵 拐 李
<i>Fung-seng-ko</i>	風 僧 哥	<i>Hüen-hu-tze</i>	玄 壺 子

4° In the work *Yen-pu-tsa-ki* 簪曝雜記 Bk. 6. p. 16 we find the following's list of the Eight, in great part differing from any other:

<i>Li-rh</i>	李 耳	<i>Yung-ch'eng</i>	容 成
<i>Tung-chung-shu</i>	董 仲 舒	<i>Chang-tao-ling</i>	張 道 陵
<i>Yen-kiün-p'ing</i>	嚴 君 平	<i>Li-pah-peh</i>	李 八百
<i>Fan-chang-sheu</i>	范 長 壽	<i>Koh-yung-kwei</i>	葛 永 瓚
		<i>Sien wung</i>	仙 翁

#### Classification and Distinctive Features of the Eight Immortals.

##### 1° Classification.

All classes of mankind are represented among the Eight. Greybeards are represented by *Chang-kwo-lao*, youths by *Han-yü's* (韓愈) grandson, *Han-siang-tse*. *Han-chung-li* is the representative of military men, *Lü-tung-pin* of the literati and wealthy.

The nobility contributes *Ts'ao-kwoh-kiu*, the needy *Lan-ts'ai-kwo*, the infirm have provided the lame *T'ieh-kwai-li* and womankind *Ho-sin-ku*.

Thus in the representations, three different groups of *Pah-sien* 八仙 are to be found: Primitive Immortals, "Mediaeval"



月鍊酒酌



Trop copieuses libations des Immortels.  
*Excess in the cups among the Immortals.*







Immortals and Modern Immortals.

2° Characteristic emblems of the Eight Immortals.

a) *Chang-kwo-lao* 張果老 is depicted with his *ass* on which sometimes he rides with his face towards the animal's tail. He carries in his hand a *phoenix-feather* and less frequently a peach of immortality.

b) *Lan Ts'ai-houo* 藍采和 usually is playing on the *flute*: this Immortal is the street-singer, symbol of the mountebanks. Two long clackers or *castanets* complete the portrait.

c) *Han Siang-tze* 韓湘子 carries a *basket* of peaches of immortality or a bouquet of flowers.

d) *Han-chung-li* 漢鍾離 fans himself with his feather-fan (*Yü-mao-shan* 羽毛扇); he is also found holding his peach of immortality.

e) *Lü-tung-pin* 呂洞賓 is armed with his magic sword to drive away the demons *Chan-yao-kwai* 斬妖怪 and he carries in his hand his *Yün-chen* 雲帚 (帚) a kind of fly-whisk, in the shape a horse's tail. This Taoist emblem is a taken of the power to fly in the air and to walk on the clouds at will. (1)

f) *Ts'ao-kwoh-kiu* 曹國舅 is said to hold in both hands his *Yun-yang-pan* (or *Sheu-pan* 手板) or 笏 *Hwuh* a kind of tablet which had to be held when one was admitted to an imperial audience. In our figures 146, 151, he holds his usual symbol, castanets, 檀板 or 拍板. (1) This *p'ou-sah* or Immortal had free entry to audience with superior deities. *Ts'ao-kwoh-kiu* was connected with the imperial family and had in fact access to the Emperor's presence.

g) *T'ieh-kwai-li* 鐵拐李 is depicted with an iron leg and a gourd. (A gourd is 葫蘆 *Hu-Lu*: and the crucible is 丹鑪 *Tan Lu*.)

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(1) Also called yak's tail 尾塵. It is of Indian origin. It is used by both Buddhist and Taoist priests. In Buddhism, it signifies obedience to the commandment not to destroy the life of anything living, See, Encyclop. Sinica p.186,



containing magic remedies. In our pictures he has also his crucible for making his potions. His image is ordinarily used as a sign for pharmacists in Chinese cities.

h) *Ho-sien-ku* 何仙姑 is shown holding in her hand a bloom of the magic lotus or else with the peach which *Lü-tung-ping* 呂洞賓 gave her in the mountain gorge to help her to find her way. Sometimes she is playing the *Sheng* 笙, a Chinese musical instrument, and drinking wine. She is a free-and-easy beauty and her protector *Lü-tung-pin* is the scholar of still freer morals as may be seen in the attractive picture called by the Chinese:—*Lü-tung-pin hsi-mou-tan* 呂洞賓戲牡丹 *Lie-tung-pin* admires a peony. (1)

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(1) See Part I. Plants and flowers. (Vol V p. 733; Figure 231)

*Note:* It may be of interest to give the names of the Eight in Fig. 140: from right to left they are: *Ho Sien Ku*: *T'ieh kwai li* (in yellow): *Lan Ts'ai-hwo*: *Ts'ao Kwoh-kiu*: *Chang Kwo-lao* (back to front): *Han Siang-tsze* (in green); *Han Chung-li*: *Lü Tung-pin*.

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Les huit Immortels à leur reveil.  
*The eight Immortals at their awaking*







## HAN CHUNG-LI 漢 鍾 離

There are different accounts given of his origin and life.

1. His family name is *Chung-Li* 鍾 離: *Han* 漢 indicates that he lived under the dynasty of that name, the whole title meaning, "*Chung-li* of the Han period".

His personal name is *K'üen* 權 and his first name: *Yun-fang* 雲 房. He was born in the district of *Hien-yang-hsien* 咸陽縣, a sub-prefecture of the some-time capital *Si-ngan-fu* 西安府 in *Shen-si* 陝西. He became marshal of the empire, in the year 2496 (Chinese cycle).

On attaining old age, he retired into solitude on Mount *Yang-kioh* 羊角山, 30 li N.E. of *Yih-ch'eng-hien* 翼城縣 in the prefecture of *P'ing-yang-fu* 平陽府 in *Shan-si* 山西. He possesses the honorific title: "Imperial prince of the true active principle". (1)

2. *Chung-li-k'üen* 鍾離權 was only a vice-marshal in the service of the Duke *Chow-hiao* 周孝; he was defeated in a battle and fled to *Chung-nan* Mountains 終南山 where he found five heroes, the flower of the East who taught him the doctrine of the Immortals.

At the opening of the *T'ang* dynasty 唐, *Han-chung-li* taught this same science of immortality to *Lü-tung-pin* 呂洞賓 and took the invidious title: "Sole independant under heaven. (2)

3. *Han-Chung-li*, also called *K'üen* lived in the *T'ang* 唐 dynasty. He has been wrongly confused with the *Han* marshal *Chung-Li-mei* (昧). *Han-chung-li* is not a man's name but the name of a district. (3)

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(1) Cf. *Lü-tsu-ts'üen-shu* 呂祖全書 Passim. (Bk.I p.1.18). *Shi-wuh-yun-hwui* 事物原會 Bk. 33 p. 2

(2) Cf. *Shi-wuk-yuen-hwui* 事物原會 Bk. 33 p. 7.

(3) Cf. *Ting-wei-tsa-luh* 訂譌雜錄 Bk. 3. p. 2



4. This "immortal" must be the same as a Taoist adept, by name, *Chung-li-tze* 鍾離子 who was present at the celebrated interview between *Ch'en-yao-tze* 陳堯咨 with *T'wan* 搏. (1)

5. He was a beggar who took the title, Master *Chung-li* 鍾離 and who gave "*Lao-chi*" 老志 a pill of immortality. This latter had barely swallowed the pill when he became mad, left his wife and attained immortality. (2)

These two opinions «4», «5» and the works that authorise them are mentioned in the Old Annals of the *T'ang* (3).

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(1) *Sung-shi-ch'en*, *T'wan-chwan* 宋史陳搏傳.

(2) Cf. *Wang-lao-chi-ch'wan* 王老志傳.

(3) *Kiu-t'ang-shu* 舊唐書 Bk. 8 p.23.



Fig. 141.



Han T'chong-li.  
*Han Chung-li.*







## LÜ-TUNG-PIN 呂洞賓

*Lü-tung-pin* seems like the preceding Immortal to have once really existed notwithstanding the differences in the dates assigned to him by different sources.

First Version:—*Lü* 呂 is his family name, his other name is either *Tung-pin* or *Yen* 晁. He came from *Yung-loh-hsien* 永樂縣 in the prefecture of *Ho-chung-fu* 河中府 in *Shen-si* 陝西, 120 li to S.E, of the present sub-prefecture of *Yung-tsi-hsien* 永濟縣. His great grand-father *Yen-chi* 延之 was Eastern supervisor of the river “*Ho-tung*” (河東) under the *T'ang* 唐.

His grand father *Wei* 渭 was president of the Board of Rites and his father *Jang* 讓 was prefect of *Hai-chow* 海州. It was in the reign of *T'ang-Teh-tsung* 唐德宗 in the fourteenth year of the *Chen-yuan* 貞元 period (798 A.D.), on the fourteenth day of the fourteenth month that *Lü-tung-pin* came into the world; he grew to be five feet two inches in height: at twenty years of age he had not yet married. It was at this period of his life that he undertook a voyage to Mount *Lü* 廬山 in the prefecture of *Kiu-kiang* 九江 in *Kiang-si* 江西. There he met the hero “Fire-Dragon” who gave him a magic sword, thanks to which he could at will hide in the skies: it was then that he took the title: “Pure active”. At 64 years of age, he passed his examinations for the doctor's degree: that was in the *Hsien t'ong* 咸通 period (869-847 A.D.) of the *T'ang* emperor *I-tsung*. 唐懿宗

It was during a journey to the capital 長安 *Chang-ngan* (*Si-ngan-fou* 西安府 in *Shen-si* 陝西 that he chanced to meet the Immortal *Chung-li-kiüen* 鍾離權 (*Han-chun-li* 漢鍾離). *Chung-li* was in an inn and was engaged in heating a cup of sorghum wine. *Lü-tung-pin* was as it were ravished in an ecstasy, and dreamt that he was promoted to a high dignity and blessed with all the favours of fortune. This happy state lasted, so he thought, some fifty years: suddenly a grave crime brought



about his own exile and the extirpation of his family. Thus, all alone in the world, he was sighing bitterly when he awoke with a start. It had been but a little time since he fell asleep, so that *Han-chung-li's* wine was not yeh fully heated (1): hence the literary allusion to the "dream of the sorghum wine." Thus won over from the ambition for human dignities, he followed *Han-chung-li* to *Hoh-ling* (Mountain Peak) 鶴嶺 at *Chung-nan* 終南 there he was initiated into the divine mysteries and became Immortal.

The *Sung* Emperor *Hwui-tsung* 1115 bestowed on him the title of hero of Wonderful Wisdom. Afterwards he was proclaimed: "Imperial Prince, certain protector" (2)

Second Version:—A fable relates that *Lü-tung-pin* is none other than the ancient king *Hwang-tan* 皇覃 who was said to have reigned 250 years after the primal chaos and to have been reincarnated in the reign of the *T'ang* emperor *T'ai-tsung* 唐太宗 in the twentieth year of the *Chen-kwan* period (貞觀) 646 A.D. on the fourteenth day of the fourth moon. His father was *Jang* 讓 and his mother one *Wang* 王: he was eight feet two inches in height: he wore mustaches and side-whiskers and was slightly pock-marked.

At the age of twenty, he married a young girl named *Liu* 劉, daughter of a *Nieh-t'ai* 泉臺, high court judge of criminal cases. He failed three times in the doctorate examination: at last in the second year of the *T'ien-shou* 天授 period of the

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(1) Fig. 139 above would seem to allude to this. The two figures beneath the tree are *Lü-tung-pin* and *Han Chung-li*. The other two are *Han-sieng-tsze* and *Tieh kwai-li*. These Immortals are engaged on the task of necking the elixir 鍊丹. While doing so, they drink wine 酌酒 and may let a thousand years pass unnoticed. There is the 外丹 or external sublimation and the 內丹 or the internal sublimation which here is helped by the wine cup.

(2) Cf. *Lü-tsu-ts'üen-shu-pen-chwan*. 呂祖全書本傳 Whole of Bk. I p, 1,15





Liu Tong-pin, sur le gnao de Kwei-sing.  
*Lü Tung-pin on Kwei-sing's kraken.*







T'ang Empress 武后 *Wo-hou* (691 A.D.), his father ordered him to present himself again for examination. He was then 46 years of age.

While passing through the capital city Ch'ang-ngan 長安, he met Chung-li-k'üen 鐘離權 in an inn: he took this latter as master and taking leave of the world, followed him to Mt. *Hoh-ling* 鶴嶺 at Chung-nan 終南. Chung li gave him a new name Yen 岳 with the fore-name Tung-pin 洞賓. (1)

3rd Version:—*Lü-tung-pin* was born in the district of *P'u-fan-hsien* 蒲阪縣 which then was included in Ho-nan 河南. It is now in Shan-si 山西 to the S.E. of Yung-tsi-hsien 永濟縣 in the prefecture of *P'u-chow* (2) 蒲州府.

4th. Version, *Lü-tung-pin* was born in the twelfth year of the Chen-yuan 貞元 period of the T'ang Emperor Teh-Tsung 唐德宗 796 A.D. His father became prefect of Hai-chow 海州 and so *Lü-tung-pin* established himself there. After taking his doctor's degree, he became sub-prefect of Teh-hwa-hsien 德化縣 in the prefecture of Kiu-kiang 九江 in Kiang-si 江西. During a voyage towards Mount Lü 廬山 in the same prefecture, he met Chung-li "the True Active Principle" and by him was initiated in the secrets of immortality. (3)

In all these references and others which could easily be cited, there is visible a historical foundation, almost always the same: and the fanciful additions made by legend to the life of this doctor of the T'ang dynasty do not change it in its essence. He was just a scholar, a simple mortal who enjoyed no preternatural privileges. (4)

(1) Cf. Shen-sien-t'ung-kien 神仙通鑑 Bk. 14 Ch. 3 p.1, 8.

(2) *Lü-tsu-ts'üen-shu*, as above, p.19.

(3) Id. Bk. 1.p.19

(4) *Ch'en-t'uan-chwang* 陳搏傳

(5) Worshipped by the barbers as *Lü-Tsu* 呂祖



### CHANG-KWO-LAO 張果老

*Chang-kwo-lao* lived as a solitary on Mount *Chung-tiao* 中條山 in *P'ing-yang-fu* 平陽府, a prefecture of *Shan-si* 山西: he was to be seen constantly travelling between *Fen-chow* 汾州 and *Tsin-chow* 晉州. He declared he was some centuries old. In vain did two of the *T'ang* Emperors, *T'ai-tsung* 太宗 (622-650 A.D.) and *Kao-tsung* 高宗 (650-684) invite him to court: he refused emphatically all dignities. In the reign of the usurper Empress *Wu Hou* (684-705), he at last agreed to leave his retreat but seemed to be struck dead at the door of "The Jealous Woman" temple: his body decomposed forthwith and became the spoil of worms. But shortly, to the amazement of all men, he was to be seen on Mount *Hêng-chow* 恒州 in *P'ing-yang-fu* 平陽府. On his journeys he used to ride a white ass: but he had the happy knack of folding up the ass like a sheet of paper and laying it aside in a serviette between journeys: the serviette could be kept in a travelling bag and the ass could be prepared for use by the spraying of a little water from his master's mouth. He claimed to have been, in an earlier existence, grand vizier of the Emperor *Yao* (2357 B.C.!).

In the 23rd year of *K'ai-yuan* 開元 period (735 A.D.) of the *T'ang* Emperor *Hüen-tsung* 唐玄宗, he was commissioned to go to *Loh-yang* 洛陽 and was elected Grand Officer of the Academy with the honorific: "Most perspicacious Master."

This was the moment when the famous "Tao-shi" *Yeh-fa-shan* 葉法善 was, thanks to his magic, in high favour at Court. The Emperor asked him: "Who is this *Chang-kwo*?" "I know, replied the magician, but if I tell Your Majesty, I shall fall dead at your feet—I do not dare to speak. But, if Your Majesty deigns to give me an assurance that Your Majesty will go bare-foot and uncovered to make petition to *Chang-kwo-lao*, he will instantly bring me back to life." *Hüen tsung* made him the promise demanded, and *Fah-shan* spoke: "*Kwo-lao* is a preter-





Tchang-kouo-lao.  
*Chang Kwo-lao.*







natural white bat that has issued from the primitive chaos”.

Scarcely were the words spoken when he fell dead. So *Hüen-tsung* went bare-foot and bare-head to supplicate *Chang-kwo-lao* and ask him for pardon for his indiscretion. *Chang-kwo-lao* sprinkled *Fah-shan*'s face with water and revived him. Shortly after, *Chang-kwo-lao* fell sick and returned to Mount *Hêng-chow* 恒州. He died there in the beginning of the *T'ien-pao* period (742-746) of the same reign. Sometime after his burial, his disciples opened his grave but found it empty. (1)

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(1) Cf. *T'ai-p'ing-kwang-ki* 太平廣記 Bk. 30 p.1.

*Kiu-t'ang-shu* 舊唐書 Bk.8 p.23.

*Ming-yih-t'ung-chi* 明一統志 Bk.20 p.1.Bk.19. p.18.

*Mayer's Chinese Reader's Manual*, No 20.

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## LAN-TS'AI-HWO 藍采和

The origin of this hermaphrodite is unknown. His fore-name was *Yang-su* 養素 and he lived towards the end of the *T'ang* 唐. Here is his style: ragged clothes, a blue cloak, a belt made of black wood three inches wide, one foot bare, the other in a boot, wearing quilted clothes in summer, in winter he would sleep in the snow and his breath went up burning hot like steam from a boiling cauldron. A strolling singer, begging his living in the streets, he held in his hand a tablet (or a wand) three feet long: people at first sight took him for a fool which he was not: as he walked, his one boot beat the measure of his song:

*Ta-ta-ho!*

*Lan-ts'ai-hwo,*

May one on earth his equal find!

Youth is a plant that tastes a spring,

The years like weaver's shuttles fly,

The generations pass nor come again,

Yet ever men are born more and more.

If he were given cash, he threaded them on a string and dragged them after him or strewed them in the road without bothering more about them. His constant refrain was:

Who will dare say that man cannot be pregnant?

So! I have been so these ten months!

In an inn of *Feng-yang-fu* 鳳陽府 (皖) in Anhwei he got drunk and disappeared in a cloud after first flinging to earth his boot, his cloak, his belt and his tablet. (1)

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(1) Cf. *Suh-shen-sien-chwan* 續神仙傳 (T'ai-ping-kwang-ki) Bk.22 p.6.

*Suh-wen-hsien-t'ung-kao* 續文獻通考 Bk. 242 p. 14

*Shen-sien-t'ung-kien* 神仙通鑑 Bk. 18 Cp. 6.p.8



Fig. 144



Lan Ts'ai-huo.  
*Lan Ts'ai-huo.*







In Chinese comedies, *Lan-ts'ai-hwo* is dressed as a female but speaks with a man's voice or vice versa. It is easy to understand that this hermaphrodite is the occasion for unpleasant ribaldry. (1)

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(1) *Lan Ts'ai-hwo* 藍采和

The Taoist books give two different accounts of this legendary personage:

1. According to the *Kin-kai sin teng* 金蓋心燈 *Küen* I p.3. Plate (T'u 圖) *Lan Ts'ai hwo* is none other than the Taoist adept *Ch'en Ts'i tze* 陳七子 (also called *Ch'en Fuh-hiu* 陳復休) who was living in the regnal period *Cheng Yuen* 貞元 (785-805 A.D.) of the *T'ang* Emperor *Teh-Tsung* 唐德宗; about that time he was summoned to Court. He went back to his hermitage at *Pao-cheng* 褒城 to finish his days.

2, The Annals of the Sub-prefecture of *Wu-chih-hsien* 武陟縣 in the prefecture of *Hwai-king* 懷慶府 in *Honan*, record that 23 li north of *Wu-chih-hsien* the tomb of the Immortal (female) *Lan Ts'ai-hwo* is still shown in the village of *Lan-fung-ts'un* 蘭封村. (see *Wu-chih-hsien* 武陟縣志 *Küen* XIX p. 29.)

This hermaphrodite is sometimes depicted as male, sometimes as female.

The characteristic symbol fairly commonly used is the pair of clappers (castanets) held between the fingers to play a primitive accompaniment to the singing (Cf. *Kiai-tsze-yuan hwa-ch'wan*, as above, p. 14.)

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## HAN-SIANG-TZE 韓 湘 子

*Han-siang-tze* whose fore-name is *Ts'ing-fu* 清 夫, was the nephew of the celebrated *Han-yü* 韓 愈, also called *Han t'ui-chi* 韓 退 之, of the district *Nan-yang-hsien* 南 陽 縣 in Honan (豫), a famous scholar and high officer under the *T'ang* Emperor *Hsien Tsung* 唐 憲 宗 (806-821 A.D.). *Han-siang-tze* was as a child confided to the care of his uncle for the study of literature and preparation for the public examinations. One day he said to *Han-yü*, "My object in my studies is different from yours". "What then do you learn?" I learn to make excellent wine without any previous matter existing and to call flowers into existence on the instant." "Let me see." So *Siang-tze* put some earth in a flower-pot and forthwith there came forth a bouquet of perfect peonies of gleaming red: on the petals of these flowers, written in gold, were two verses:

Clouds shroud *Ts'in* Peak (秦 嶺), where now is my abode?

Snow is piled on *Lan-Kwan* (藍 關) and my horse will not push on

These two mountains are in *Shen-si* 陝 西 in the district of *Lan-t'ien-hsien* 藍 田 縣. "What", asked *Han-yü*, is the meaning of these verses?"—"You will know in good time."

*Han-yü* was sent in disgrace into the prefecture of *Ch'ao-chow-fu* 潮 州 府, in *Kwang-tung* 廣 東. When he had arrived at the foot of *Lan-kwan* 藍 關, snow fell so heavily that he could go no further. Then *Siang-tze* appeared to him, swept away the snow and opened a road for him. Thus *Han-yü* came to understand the two lines and added eight others himself in explanation.

When *Siang-tze* parted from his uncle he sent him the following verses; "Many, indeed, are the men of name who have



Fig. 145



Han Siang-tse.  
*Han Siang-tze.*







served their land, but who midst them is your master in letters? You have won the peak of dignities—and now art buried in a place of damp and fog.”

And *Han-yü* on his part bade the nephew farewell in verse: “How many here below are drunk for love of honours and of gain! Thou bidest on the straight path, alone and watchful: a day shall come when heavenwards soaring, thou shalt cleave thyself a passage gleaming midst the azure clouds.”

*Han-yü* was saddened by the thoughts of exile in a damp climate and brooded over the thought that he must die without seeing home and family again. But *Siang-tze* consoled him and gave him a drug assuring him that a grain would enable him to endure the miseries of that damp. “Not only shall you come back in perfect health to your home, but you shall be restored to your former dignity”. And so it befell. (1)

According to another account, *Han-siang-tze* 韓湘子 was the grand-nephew of *Han-yü* 韓愈: he fled from school and his whereabouts were for a long while unknown. If we may trust the *Ming-yih-t'ung-chi* 明一統志, there is still to be seen in *Shen-si* 陝西 a grotto called “The Western Cave of *Siang-tze*,” in it the little truant is said to have hid. His uncle's birthday saw him back at home for the celebrations, and the uncle in just anger was about to beat him when the youngster said; (2) “Don't be annoyed: just give me a little branch and I will make flowers blossom on it forthwith.”

Another legend, recorded in the *Kiai-tsze-yuen-wah-chwan* 芥子園畫傳 relates that *Han-siang-tze* after proclaiming himself disciple of *Lü-tung-pin* 呂洞賓, fell from a peach-tree and was killed. After his body underwent a metamorphosis, he

(1) Cf. *Suh-wen-hsien-t'ung-kao* 續文獻通考 Bk.242 p.10.

(2) Cf. *Suh-sien-chwan* 續仙傳 *Yuen-kien-lei-han*.



sought out his uncle *Han-yü* and boasted of his power to create an exquisite wine or to produce flowers instantly. And no sooner said than done: before his uncle's eyes a cup was filled with a fine wine and a bouquet of water-lilies burst into view. (1)

Now here is the verdict of the scholar *Hu-ying-lin* 胡應麟 on these proofs of praeternatural power attributed to *Han-siang-tze*. The authority cited is the poetry composed by *Han-siang's* uncle, *Han-yü* when they were together at the foot of the *Lan-kwan* 藍關 Mountain. *Hu-ying-lin* finds those verses to be sheer inventions of two works, *Yiu-yang-tsa-tsu* 酉陽雜俎 and *Ts'ing-so-kao-i* 青瑣高議: and these inventions came to be taken as historical truth. Since the inscriptions were in existence before *Han's* banishment to *Kwang-tung* 廣東 he cannot then have written them. *Hu* cites in support the *T'ang-tsai-siang-shi-sih-piao* 唐宰相世襲表.

This book describes *Siang-tze* as the son of *Lao-ch'eng* 老成, nephew of *Han-yü* and as having been admitted to the degree of Doctor 823 A.D. in the reign of the *T'ang* Emperor *Muh-Tsung* 唐穆宗 and later on incorporated in the Ministry of Rites. No allusion is made to magical powers. The occasion for this legend seems to have been a poem which *Han-yü* addressed once to a nephew of his who lived in *Siu-chow-fu* 徐州府. Here are the words: "Who knocks upon my door? Ah, 'tis my relative, he that boasts of magic power and of probing heaven's works". This person was then his nephew, not his nephew's son and his power was mentioned merely as that of a diviner, a caster of horoscopes—and so, the poet adds,

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(1) Opus cit. in text Bk. 4 p.8



"I venture not to enhance your gifts—I have but one desire, to see you a loyal officer." There is not question here of the grand-nephew on the journey to *Kwang-tung*. So *Han-yü* does not testify to any magic power of *Han-siang-tze* (1).

(1) Cf. *Kiu-t'ang-shu* 舊唐書 Bk. 8.p.23

The Annals of the prefecture of *Hwai-king-fu* in Honan 懷慶府志 *Küen* IV,p. 32, state that *Han Siang-tze's* grave is 5 li east of *Mung-hsien* 孟縣 (formerly *Ho-yang-hsien*), in *Ho-nan*.

Most pictures of this personage depict a figure with certain feminine traits and with hair tied in a knot such as young girls wear. The type in most use is that from the *Kiai-tze-yuen hwa ch'wan* 芥子園畫傳 of the painter *Li lih-wung* 李笠翁 about the year 1679. *Sz-tsih* 四集 p.8.

In his account, the author explains the different symbols or "attributes" by which this Immortal may be recognized..

He is represented.

a) With a basket of peaches, because he fell from a peach-tree and was killed.

b) With a basket of flowers, because after coming back to life, he caused flowers to spring up suddenly in order to give his uncle proof of his preternatural powers.

c) With a pear-tree beside him in the picture.

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### TS'AO-KWOH-KIU 曹國舅

The Empress *Ts'ao* 曹皇后, wife of the *Sung* Emperor *Jen-tsung* 宋仁宗 (1023-1064 A.D.) had two younger brothers. The elder of these, *King-hiu* 景休 remained aloof from affairs of state, the younger *King-chih* 景植 was notorious for disorderly conduct. Several times had the Emperor ineffectually taken him sharply to task: he pursued his course and even went as far as homicide. The Imperial Censor was *Pao-wen-cheng* 包文正 (包拯) known among the people as *Pao-lao-ye* 包老爺, a native of the district *Hoh-fei-hsien* 合肥縣 in *Lü-chow-fu* 廬州府, in the Province *Ngan-hwei* 安徽, haled him before his court and condemned him. The elder brother, smarting under this disgrace, hid himself in the mountain, made himself a head-covering and clothes from the wild-plants and resolved to live the life of a perfect hermit.

One day, *Han-chung-li* 漢鍾離 and *Lü-tung-pin* 呂洞賓 visited him in his solitude and asked him, "What are you doing here?" "I am studying the Way?" "What way? Where is the way?"—The hermit merely pointed to heaven. His visitors urged, "Where is this heaven?"—The hermit moved his hand to his heart. His visitors smiled and rejoined, "The heart is heaven, and heaven is the Way; you have seized the truth." So then and there, they imparted to him a prescription for perfection and for attaining foremost place amongst the Heroes. By dint of intense application, he attained the happy state within a few days. (1)

Another work intitled, *Lung-t'u (shen-twan) kun-ngan* 龍圖 (神斷) 公案 Bk. 7 p. 1 gives more circumstantial yet more legendary details about this pair of brothers.

There was a graduate, one *Yuen-wen-cheng* 袁文正 of *Ch'ao-yang-hsien* 潮陽縣 (*Ch'ao-chow fu* 潮州府 in Kwang-tung

(1) *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 18 ch.9 p.8.



Fig. 146



Ts'ao Kouo-kieou.  
Ts'ao Kwoh-kiu.







廣東). He was on his way to the examinations in the capital and he had with him his wife whose maiden name was *Chang* 張. The younger brother of the Empress caught sight of the woman and was fascinated by her beauty; an invitation to the palace for husband and wife followed: the husband was strangled and the prince endeavoured to force the woman to his will. She refused determinedly and at last he had her shut up in a deep inaccessible dungeon. But the graduate's soul appeared to the Imperial Censor *Pao-lao-ye* 包老爺 and demanded vengeance for this foul crime. The elder brother *King-hiu* 景休 seeing that the impartial Censor had taken up the case and knowing of his brother's guilt, advised him to do away with the woman and get rid of all sources of incrimination and so prevent further prosecution. The young rake 景植 had the woman flung into a deep well but the star *T'ai-peh-kin-sing* 太白金星 in the figure of an old man drew her out. As she was escaping, she met the cortege of a mandarin on the road: thinking it to be that of *Pao-lao-ye*, she advanced and presented her accusation. The mandarin however proved to be no other than *Ts'ao-king-hiu* the murderer's elder brother; he did not venture to refuse the accusation but on the pretext that the woman had been guilty of grave disrespect in not standing aside for his cortege to pass, he had her beaten with iron-tipped whips and left her for dead in an adjacent lane-way. Again she revives and this time she succeeds in reaching *Pao-lao-ye*. The Censor gets her to draw up a formal accusation. He has *Ts'ao-king-hiu* arrested immediately, puts him into the pillory, and loads him with chains. On top of this, he writes an invitation to *Ts'ao-king-chih*: the latter comes to find himself confronted with the woman. *Pao-lao-ye* has him thrown into a dungeon and turns a deaf ear to the entreaties of Emperor and Empress: within a few days, the young murderer's head falls beneath the executioner's sword. In order to extricate *Ts'ao-king-hiu*, the *Sung* Emperor *Jen-tsung* 宋仁宗 then proclaims a sort of jubilee all over the empire by which all those in prison are pardoned. On receipt of the edict,



*Pao-lao-ye* sets *Ts'ao-king-hiu* free. This latter finding himself as it were risen from death devotes himself to the practice of perfection, becomes a hermit and profiting by lessons from a Hero, becomes one of the Eight Immortals.

N.B. *Pao-lao-ye* 包老爺 is honoured in many temples as a god of the nether world, the Lord Justice of the other world. This function he owes in great part to the above story.

The *Sü-chow Annals* (1) written in the reign of *K'ang-hi* (1662-1723) add that in the reign of the *Sung* Emperor *Cheh-Tsung* 宋哲宗, in the year 1097 A.D., *Ts'ao-kwoh-kiu* 曹國舅 came to dwell in the temple *Yuh-hü-kwan* 玉虛觀, 50 lis S.E. of the sub-prefecture *Siao-hsien* 蕭縣.

Historical critique:

The historian *Hu-ying-lin* 胡應麟 comments very much to the point. The *Sung Annals*, says he, make mention of brothers of the Empress *Ts'ao* 曹太后, wife of the Emperor *Jen-tsung*. The elder's name was *Ts'ao-fu* 曹傅 and the younger was *Ts'ao-yih* 曹佖. Their father was *Ts'ao-pin* 曹彬, a high dignitary at the court of the *Sung* Emperors *T'ai-tsu* (宋太祖) and *T'ai-tsung* (宋太宗) 960-998 A.D.

*Ts'ao-fu* was prefect of *Yung-chow* 榮州 and received the posthumous title *Kung-heu* 恭侯. *Ts'ai-yih* was mandarin under the *Sung* Emperor *Jen-tsung* and died at the age of 72; he was canonized as *Yih-wang* 沂王. The *Annals* make no mention of his becoming an Immortal: and yet, among those related to the Imperial house we find *no other* personages bearing this name 曹. Hence we have to deal with pure legends for which there is no Historical foundation.

The work *Tao-shan-ts'ing-hwa* 道山清話 speaks of one *Ngan-shu* 晏殊, so famous for his learning (under the *Sung* Emperor *Chen-tsung* 宋真宗 908-1023 A.D.) that he was

(1) *Kiang-nan t'ung-chi Sü-chow hsien-chi* 江南通志徐州仙志 Bk. 58 p. 26



regarded as a reincarnation of the Immortal *Ts'ao-pah-Peh* 曹八百: but even if we suppose that this latter worthy ever existed, he is not connected with the Imperial family.

Hence *Hu-yin-lin* is well justified in concluding that the whole story of *Ts'ao-kwoh-kiu* 曹國舅 is purely legendary romance. (1)

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(1) Cf, *Sung-shi* 宋史 Bk. 258 p. 1: Bk. 242 p. 10: 264 p.8.

*Hai-yü-ts'ung-kao* 陔餘叢考 B. 34 p. 24,25.

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## HO-SIEN-KU 何仙姑

*Ho-sien-ku* 何仙姑 was the daughter of one *Ho-t'ai* 何泰 from the sub-prefecture of *Tseng-ch'eng-hsien* 增城縣, in *Kwang-tung* 廣東. She lived in the time of the Empress *Wu-heu* 武后, the usurper during the *T'ang* dynasty (684-705 A.D.). She chose the mountain *Yün-mu-ling*, 雲母嶺 20 li E. of the *Tseng-ch'eng* sub-prefecture for her abode. This mountain yields a stone called "Mother of Cloud Stone:" *Yün-mu-shih* 雲母石. In a dream, a spirit bade her pound this stone up and eat it: thus she would attain agility and immortality. She was then 14 or 15 years old. She obeyed and in addition promised never to marry. Henceforth she was to be seen flying from one peak to another. Every day she brought her mother fruit from the mountain. She herself soon felt no longer any need to eat and her style of speech became as singular as her behaviour. She was invited by the Empress *Wu-heu* 武后 to come to court but when half-way on the journey, she suddenly disappeared and became an Immortal. It was then the *King-lung* 景龍 period of the reign of *Chung-tsung* 唐中宗 (707-710 A.D.). (1)

According to another view, recorded in *Liu-kung-fu-shi-hwa* 劉貢父詩話, her birthplace was *Ling-ling* 零陵 in the prefecture of *Yung-chow-fu* 永州府 in *Hunan* 湖南. She led a vagabond existence on the street and high-roads. On her head she had only six hairs. One day she ventured into the mountains to get some tea: there she lost her way but there came to her help a stranger (supposed to be *Liu-tung-pin* 呂洞賓). He gave her a peach to eat and showed her the way out of the wild gorges into which she had strayed. As soon as she tasted the fruit, she was possessed of the gift of foretelling the good or bad fortune of other people and soon also received the gift of Immortality.

(1) Cf. *Ming-yih-t'ung-chi* 明一統志 Bk. 79, p.7: Bk. 65 p. 32  
*Suh-wen-hsien-t'ung-kao* 續文獻通考 Bk. 242 p. 4.





Ho Sien-kou.  
*The Fairy Lady Ho.*







This is all dated about the year 710 A.D. under the reign of *Chung-Tsung*.

If however we look into the *Tseng-teh-cheng-tuh-sing-tsah-chi* 曾達臣獨醒雜誌, we find that she flourished in the *Sung* period, i. e. three centuries later, under *Jen-tsung* 宋仁宗 (1023-1064 A.D.).

Here too, we may conclude that there is nothing of certain historic fact. *Ho-sien-ku* is a heroine of romance or a taoist myth of the fairy kind. *Even* if we suppose her to have existed, we cannot accept as facts the deeds attributed to her.

Other details and texts are preserved in the *Hai-yü-ts'ung kao* 陔餘叢考, Bk 34.



## T'IEH-KWAI-LI 鐵拐李

*This Immortal's* family name was *Li* 李 and his surname *K'ung-muh* 孔目. *Si-wan-mu* 西王母 cured him of an ulcer on the leg, taught him the art of becoming an Immortal: he was canonized as "Ruler of the Chinese East." His lady-patron made him a present of an iron crutch and commissioned him to find out *Chung-li-k'üen* 鐘離權 (*Han-chung-li* 漢鐘離) in the capital and teach him the science of immortality. (1)

Pictures of *T'ieh-kwai-li* are often to be found as the sign of a druggist's shop, because he carried a gourd containing magic pills: he is remembered as a kind healer.

The book *Shen-sien-tung-kien* 神仙通鑑 Bk.5, Chap. 1. p. 3. identifies *T'ieh-kwai-li* with *Li-ning-yang* 李凝陽 who was honoured by *Lao-tze* with an apparition and instructed by him in the doctrine of perfection. Shortly after this favour, his soul left his body for a journey to the mountain *Hwa-shan* 華山. Before his departure, he gave instructions to his disciple *Lang-ling* 郎令 that if after seven days his soul had not come back, the body was to be cremated. Six days had barely elapsed when the disciple got news of the illness of his mother; anxious to start off to visit her, he burned *Li-ning-yang's* body prematurely with the result that the soul came back in due time but only to find the ashes of its abode. Nearby in a forest a hapless wretch had died of hunger: *Li-ning-yang's* wandering soul found the untenanted body, entered by the temples and took possession. To his amazement, he found himself possessed of a black face, a pointed head, woolly matted beard and hair, huge eyes and a crippled leg. At first sight of this dreadful exterior he wanted to rid himself of this coating into which he had slipped inadvertently. *Lao-tze* begged him not to do so and gave him a golden

(1) Cf. *T'ung-kao-ts'üen-shu* 通考全書 (*Yüen-lung*) *Wai-küen* p. 18.





T'ie-koai Li.  
T'ieh-kwai Li.







circlet for his hair and an iron crutch to help his walking. On putting his hand to his eyes, *Li* found his eyes as large as rings; hence he came to be called "Hollow-Eyed *Li*", *Li-k'ung-muh* 李孔目. Popularly he was called: *T'ieh-kwai-li*.

Another legend is to be found in the "*Suh-wen-hsien-t'ung-kao* 續文獻通考 Bk. 241 p. 47.

*Li-t'ieh-kwai* 李鐵拐 lived at the time of the *Sui* dynasty 隋 (590-618 A.D.) He was born at *Hiah* 峽 in *Tung-hu-hien* 東湖縣 in the sub-prefecture *I-ch'ang-fu* 宜昌府 in Hu-peh 湖北. His special name was *Hung-shui* 洪水, and his "milk" name was *Kwai-rh* 拐兒; and he had still another name, *T'ieh-kwai* 鐵拐. He led a hapless existence, roaming through the towns, begging a living. In the end, he was seen digging out a cave for himself with his iron crutch: he was changed into a dragon and flew up to the skies.

*Hu-ying-lin* 胡應麟, the critic of the Immortals, treats all this as so much fiction: "no trace of this fabulous personage is to be found either in the Histories or in any other serious work." Cf. *Hai-yü-ts'ung-kao* 陔餘叢考 loc. cit.

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## LI OF THE EIGHT HUNDREDS 李八百

*Li-pah-peh* 李八百 (Li of the Eight Hundreds) supposed to have flourished at the end of the *Hsia* 夏 (c.1800 B.C.) or the beginning of the *Chow* 周 (1122 B.C.) and reputed to have lived 800 years. If he started to move, he covered 800 *li* at one go, hence the name "Eight Hundred." He lived at times secluded in the mountains, at times in the towns. He devoted himself to the study of alchemy on the mountain *Hwa-lin-shan* 華林山, 10 *li* N.E. of the town of *Shui-chow-fu* 瑞州府 in *Kiang-si* 江西. In the reign of the *Chow* Emperor *Muh* 穆 (1001 to 946 B.C.) he dwelt on the mountain *Kin-t'ang-shan* 金堂山 by the banks of the torrent *Kin-t'ang* 金堂 in the prefecture *Ch'eng-tu* 成都 in *Sz-ch'wan* 四川.

He learned that *T'ang-kung-fang* 唐公昉 prefect of *Han-chung-fu* 漢中府 in the reign of *Wang Mang* 王莽 the Usurper (僞新 9-23 A.D.) was looking for an experienced master: so he betook himself with all speed to *Shen-si* 陝西 to offer his services. Shortly after his arrival, his whole body was afflicted with such an ulcer that no one ventured to come near him. "My malady", said he to *Kung-fang*, "can be cured only if some one licks this ulcer." So *Kung-fang* got three servants to do the repulsive service. But *Li* declared: "Servants won't do: it must be done by a wise man". So *Kung-fang* himself complied but *Li* now demanded that the prefect's wife must do the same as her husband. *Kung-fang* ordered his wife: but when she had obeyed, the cure did not come. Thereupon *Li* of the Eight Hundreds demanded three hundred thousand quarts of excellent wine in which he would bathe. The devoted *Kung-fang* satisfied his request and this time, *Li* was cured: he came forth from the bath hale and hearty without a trace of his previous affliction.

"Know, "said *Li* to *Kung-fang*," that I am an Immortal: I knew that you were in want of a master and I came to put



Fig. 149



Liu-tong-pin. Han-tchong-li.  
Lü Tung-pin. Han Chung-li.

Fig. 150



Ho-sien-kou. Tchang-ko-lao.  
The Fairy Goddess Ho. Chang-kwo-lao.







you to the test—to see if you were worth teaching. Now, I shall teach you the recipe for Immortality.”

Then he ordered *Kung-fang*, his wife and the three sarvents, to take a bath in the wine into which he had plunged: all of them in turn came forth glistening with freshness and youth. Then he presented *Kung-fang* with a book of magic (tan-king 丹經) with which he could compound the draught of immortality. On *Yün-t'ai* Mount 雲臺山 at *Ts'ang-ki-hsien* 蒼溪縣. in the prefecture of *Pao-ning-fu* 保寧府 in *Sz-ch'wan* 四川, this latter drank the drug and found Immortality. (1)

In these fairy tales there is patent absurdity and contradiction. *Li* was already 800 years old under the *Chow* 周 Emperor *Muh-wang* 穆王, c. 1000 B.C.; he was still only 800 years old in 8 A.D. when under the Western Han 西漢 he took service with *Kung-fang*: and in the 10th century A.D. under the *Sung* Emperor *T'ai-tsung* 宋太宗 he was still the same—in the *Sung Annals* 宋史 we find that a certain high official *Ch'en-tsung-sin* 陳從信 from *Yung-ch'eng-hsien* 永城縣 in the prefecture of *Kwei-teh-fu* 歸德府 (Honan) became his disciple but was soon disillusioned.

—History is not written in such contradictory variants:

—*Li-Rh* 李耳 (See life of Tao-tze)

—*Chang-tao-ling* 張道陵 (See his life; article IX)

### Yung ch'eng. 容成

This personage claimed to have been at one time the Master of *Hwang-ti* 黃帝 and a high dignitary in that monarch's court. The *Suh-wen-hsien-t'ung-kao* 續文獻通考 adds a typical detail viz. that about 1010 B.C. in the reign of the *Chow* Emperor *Muh* 穆 he came back to this world. He had the useful gifts of renewing youth, of changing to black the white heads

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(1) *Shen-sien-chwan* 神仙傳 (*Tai-ping-kwang-ki* Bk. 7. p. 6) *Ming-yih-t'ung-shi* 明一統志 Bk. 34 p. 39, 22.



of elders and of making their missing teeth grow again. Later on, he became *Lao-tze's* master.

### Tung-chung-shu 董仲舒

Born at *Kuang-ch'wan* 廣川, 30 li E. of *Tsao-kiang-hsien* 棗強縣 in Chihli 直隸 (河北). From the *Ch'un-ts'iu* 春秋 we learn that while still a youth he was a mandarin: he was a sage of the time of *King-t'i* 景帝 (156-140 B.C.)

His practice was to probe the laws of nature by examining any extraordinary or calamitous events that occurred.

### Yen-kiün-p'ing 嚴君平

His other name was *Tsun* 遵. He was born at *Lin-k'üing* 臨邛 in the present prefecture of *K'üing-chow* 邛州 in *Sz-ch'wan* 四川. According to the *Yih-king* 易經 he used to practise as a professional fortune-teller on the streets of *Ch'eng-tu* 成都, the provincial capital, and on earning a hundred cents, he would return home. During his youth he studied under the master *Yang-yung* 楊雄, a hermit who dwelt on the south of the *Min* Mountain 岷 in *Sz-ch'wan*, in the *Yuen-ting* period 元鼎 (116-110 B.C.) of the *Han* Emperor's reign, *Wu Ti* 武帝.

### Fan Chang Sheu 范長壽

No document known to me.

### Ko-yung-kwei 葛永瓚

The *Wan-sing-t'ung-pu* 萬姓通譜 assures us that he was also known as *Koh-sien-wung* 葛仙翁 and that he lived under the *Tsin* 晉 (255 to 206 B.C.).

The *Ming-yih-tung-shi* 明一統志 tells us that a mountain *Ko-yung-kwei-shan* 葛永瓚山 in the prefecture *Ch'eng-tu* 成都, 40 li N. of *P'ang-hsien* 彭縣 got its name as memorial of the



Fig. 151



Lan-ts'ai-houo. Tsaō-kouo-kieou.  
Lan Ts'ai-hwo. Tsao Kwoh-kiu.

Fig. 152



Tié-koai-li. Han-siang-tse.  
Tieh Kwai-li. Han Siang-tze.







gift of Immortality given to *Ko-yung-kwei* while he lived on the mountain.

### Reference Books:

*Wan-sing-t'ung-pu* 萬姓通譜 Bk. 117 p. 1: Bk. 2 p. 20  
Bk. 67 p. 1.

*Suh-wen-hsien-t'ung-kao* 續文獻通考 Bk. 241 p. 9.

*Hou-han-shu* 後漢書 (注下 below 82) p. 7.

*Ts'ien-han-shu* 前漢書 Bk. 56 p. 1: Bk. 72 p. 1.

*Shang-yiu-luh* 尚友錄 Bk. 10 p. 22.

### General Conclusion.

1. The legend of the "Eight Immortals" does not go farther back than the Yuan dynasty, or at very most it may come from the end of the Southern Sung, that is, the last half of the 13th century A.D.

2. Of the "Eight", only three are genuinely historical personages: viz. *Han-chung-li*, *Chang kwo-lao*, *Lü-tung-pin*. Reliable historical sources that refer to these three, have never made allusion to any praeternatural power possessed by them.

3. These legends often are at logger-heads with chronological sequence: e.g. *Ho-sien-ku* had died before the birth of *Lü-tung-pin*, yet the story-teller tells us that she owed her safety when she was lost in the mountains, wholly to the magic peach given her by the Immortal *Lü*.

The first series of plates representing these Immortals singly as travelling over the sea on various sea monsters are called popularly "*Pah-sien-piao-hai* 八仙漂海". The second series depicts them in couples with their distinctive symbols.

Few subjects have been so often represented by Chinese artists as these Immortals. The experienced eye will often be able to recognize them on vases, cups, tea-pots, fans and pictures. We have therefore reproduced different specimens which may be helpful for memorising the types.



## ARTICLE VIII

LIU-HAI-SIEN (T.B.) C

## 劉海仙

## THE IMMORTAL LIU-HAI.

This Immortal is usual represented with one of the following attributes:

- a) He holds in his hand a motley string to which is tied a *Shan* 蟾, a three-legged toad (an emblem of money-making).
- b) He wears an oblique sash made of eggs and gold pieces strung together.

The following legend will explain these attributes.

## 1. Name and Legend.

There is no agreement as to his name, much less as to his acts and deeds.

A. According to *Lü-tsu-ts'üen-shu* 呂祖全書 Bk. 1, p. 19, his clan name was *Lü* 劉 and his personal name *Ts'ao* 操. He was said to have been a Minister of State under *T'ai-tsu* 太祖 *Fou li I* 耶律億 in the year 916 A.D. when the latter proclaimed himself emperor of the *Liao* 遼 or *Ki-tan* 契丹. *Lü* afterwards left court and buried himself in a mountain solitude between *Chung-nan-shan* 終南山 and *T'ai-hwa-shan* 太華山 in the prefecture of *Si-ngan-fu* 西安府 in *Shen-si* 陝西.

B. The *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 18 Ch. 3. gives his clan name as *Liu-hai* 劉海, his own name as *Ts'ao* 操 with a fore-name *Tsung-ch'eng* 宗成. (1) *Liu-hai* 劉海 was originally from *Peh-king* 北京 (北平) in *Chih-li* 直隸 (河北). *Peking* was

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(1) The *Kwang-yü-ki* 廣輿記 Bk. 6 p. 37 gives his fore-name as *Chao-tah* 昭達



called of old *Yen-shan* 燕山 and was the capital of the little kingdom of *Yen* 燕.

This *Liu* became a minister under *Liu-sheu-kwang* 劉守光 king of *Yen* 燕.

Nature and Destiny were the ordinary topics of his discourse and he honoured the old emperor *Hwang-ti* 黃帝 and *Lao-kiün*. He, one day, received a visit from *Cheng-yang-tze* 正陽子, the Illumined (to wit, the Immortal *Han-chung-li* 漢鍾離) and the reception of the visitor took place in the state apartment. The visitor set himself to building up a pile of ten eggs one on top of another but each time with a piece of gold between. (1)

“That is a hazardous business”, cried *Liu-hai*. “Yes, but less ticklish than being minister to that prince of yours”, was the retort. The host immediately cut short the interview, and *Ts'ao* 操 took the hint. He presented himself before *Kwang* 光, king of *Yen*, who had usurped the title of emperor and upbraided him with his act. (2) As the king turned a deaf ear to his remonstrance, in accordance with Chinese practice pleaded illness in order to surrender his seals and resign. He changed his name to *Hüen-ying* 玄英: the *Tao-shi* call him,” “*Hai-shan-tsze*” 海蟾子, the Sea-toad. He then started to travel in search of perfection and meeting with *Lü-shun-yang* 呂純陽 (viz. the Immortal *Lü-tung-pin* 呂洞賓) he got the recipe for changing gold secretions into pills of immortality.

The *Yüan* 元 Emperor *Shun-Ti* 順帝 in the 6th year of *Chi-yüan* 至元, 1340 A.D. conferred on him the posthumous title: “Loyal Prince of Intelligence that searcheth the great Doctrine.”

(1) Hence the bandolier worn by *Liu-hai* in Chinese pictures,

2) The *T'ung-kien-kang-muh* 通鑑綱目. Bk. 54 p 43, says that the Emperor *T'ai-tsu* 太祖 of the Later *Liang* 後梁 had granted *Liu-sheu-kwang* the title of King of *Yen* in the 3rd year of the *K'ai-p'ing* period 開平 909 A.D, and that the king *Sheu-hwang* 守光 usurped the title of Emperor in the first year of “*Kien-hwa*” 乾化 911 A.D.



## 2. An Apparition of Liu-hai.

The following legend is taken from the book: *Mung-lai-fu* (*fung-hia-pih-t'an*) 孟籟甫 (豐暇筆譚) p. 44.

At *Su-chow* 蘇州 outside the *Ch'ang* Gate 閶門 there dwelt in the *Nan-hao* 南濠 suburb, a man called *Pei-hung-wen* 貝宏文. This family lived by commerce and in it virtue had been held in honour from generation to generation. In the first year of the reign of *K'ang-hi* 康熙, 1662 A.D., a young stranger who gave his name as *Ngo-pao* 阿保 knocked at the door of *Pei's* house and asked for work. He was given employment and proved to be very industrious. After a month or so, he was offered his wages but declined to take it. Moreover it had been noticed that sometimes he did not take any food for days together without for all that suffering inconvenience; all the inmates of the house bore astonished witness to this strange trait. One day he was given the task of cleaning the night-vessels (1); in an instant he had turned them inside out, just like a football cover; the witnesses of this device were of course still more amazed.

On the fifteenth day of the first Chinese month, the Lantern festival, (2) the stranger took his master's child out in his arms to show him the illuminations: suddenly he disappeared. The family was most anxious. But he turned up in the third watch. (3) The master scolded him roundly.

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(1) Two kinds are in use. One of the "commode" type, serving for stool: the other of the urine-flask type as used for sick-beds in our countries. It is this latter, made of earthenware and indeed difficult to keep clean, of which there is question in the narrative.

(2) *Kwo siao-nien* 過小年 (Spending the little New Year. See above Vol. V Art IV p. 642 (Engl. trans)).

(3) The night is divided into six watches of two hours each. Those who have lived in Chinese cities will have a vivid memory of the drum beats wandering about all right announcing the watch: e. g. three taps for the third watch.





桃符書赤慶三多



艾葉交香增五福

Lieou hai sien. Cette image est affichée dans les demeures comme un talisman préservateur et porte-bonheur.

The Immortal Liu-hai. This picture is affixed in families as a protective and luck-bearing talisman.







"But why," replied the supposed servant, "do you get angry? This year the Lantern Feast has been wretched all over China: only at *Fuh-chow* 福州, the capital of *Fuh-kien* 福建 has it been a success so I took your child there to see it. They refused to give credence to this as *Su-chow* is hundreds of *li* from *Fuh-chow*. Thereupon the child produced half a score of *Li che's* 荔枝 (2) freshly plucked and offering them to his parents bade them taste the fruit. Then they understood that the stranger was an Immortal.

Some months later on, he caught a three-legged toad when he was drawing water from the well. He tied it with a parti-coloured cord several feet long, put it on his shoulder and went home leaping with joy. "This animal had escaped: I have been looking for it in vain for many a year and to-day at last I have caught it". So all round the neighbourhood the tidings spread that *Liu-hai* was in the house of the *Pei* 貝 family: an immense crowd assembled. Then *Liu-hai* raised his hands to thank his master *Pei* and from the middle of the courtyard went up into the air and disappeared. The door of this dwelling in *Su-chow* is still noted by people passing as a souvenir of an Immortal's visit.

Since *Liu-hai* wears a string of coins, his help is sought for the success of business transactions.

Images of *Liu-hai* with his frog (see fig. 153) are intended for pasting up, one on each of the side-posts of a door so that the one faces the other. Our figure 153 is suitable for the fifth

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(2) *Nephelium punicum* *Li-che* (as above or 荔枝: also 丹枝 *Tan che*), Greatly esteemed. Trees said to live hundred of years. A small fruit with a light shell, marked with a shagreen pattern: the shape is round, inside is an oblong nut surrounded by a white fleshy substance that is at its best very juicy and pleasant. It does not ripen north of *Fuh-kien*. *Li-chees* cannot be got as early as the Chinese first month. May is the beginning of their season.



of the fifth month (1) as the inscriptions refer to the "the muywost (艾) leaves increasing the five blessings by their breath" and charms written red with peach-wood being the happy cause of the Three "superfluences" (good-luck, old-age, male issue)." Above is the "*Pâh Kua*" with the command that the diagram should fix for ever good-weal (永鎮平安).

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(1) Chinese Superstitions (English Ed.) Vol. V p. 646,732: 717.

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## ARTICLE IX

CHANG-TAO-LING (T)

## 張 道 陵

The following account of *Chang-tao-ling* will hardly support attempts to find in such a charlatan a parallel for the first holder of the Papacy. To-day the mere statement of the historical facts should suffice to make such companion odious. These facts are to be found, (1) in the Taoist books and in certain other works that have dealt with his life, (2) in the general histories of China, (3) in the records of the *Three Kingdoms* Period which mention him and his descendents as living in that period.

I, Chang-tao-ling, according to the Taoist Books and  
Works of other writers.

According to "More Divine Beings", (1) *Chang-t'ien-shi* 張天師 would be a descendent of *Chang-liang* 張良 in the eighth generation (2).

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(1) *Chung-tseng-sheu-shen-ki* 重增搜神記 II Part, p. 58 etc... ..

(2) (Note) It will be remembered that *Chang-liang* was from *Honan* province, being born in *Yü-chow* 禹州 in the prefecture of *K'ai-fung-fu* 開封府. When he saw that the kingdom in which he was born, had fallen into the hands of the *Ts'in* 秦 dynasty, he attempted in vain to avenge the wrongs of his country and then enlisted under the victorious standard of *Liu-pang* 劉邦, founder of the *Han* 漢 who ousted the *Ts'in* 秦. In return for his services, the title of "Duke" 留侯 was conferred upon him. *Chang-liang* thereupon retired from political life and sought out the sorcerer *Ch'ih-sung-tsze* 赤松子 to obtain from him the secret of living without food and of spiritualizing his body. The empress *Lü-heu* 呂后 held him in high esteem and constrained him to eat, much indeed against his will as he could not refuse such a high personage. Eight years afterwards he died. His grave is at *P'ei-hsien* 沛縣 in the prefecture of *Sü-chow-fu* 徐州府 in *Kiang-su* 江蘇. He is known as 文成侯 Duke Perfect Gentleman.



His birth is given as taking place in the tenth year of *Kwang-wu-ti* 光武帝 i.e. 35 A.D. And the birth-place is said to have been Mount *T'ien Muh* 天目山, Mount Heaven's Eye at *Lin-ngan-hsien* 臨安縣 in the prefecture of *Hang-chow* 杭州府 in *Cheh-kiang* 浙江. There are other opinions which we shall see to be more likely.

Henceforth he devoted himself to magic and lived on *Peh-mang-shan* 北邙山 to the north of *Honanfu* 河南府, capital of the *Ho-nan*. In vain the emperors *Chang-ti* 章帝 (76-88 A.D) and *Hwo-ti* 和帝 (89-106 A.D.) invited him to their court. After pilgrimages to the most famous mountains, he came at last to the 雲錦溪, the stream *Yün-kin* 雲錦 (cloud-brocade) at *Hing-ngan-hsien* 興安縣, in the 廣信府, *Kwang-sin* subprefecture in *Kiangsi* 江西. From the mountain heights around the torrent, his eye ranged over a wonderful view and he proceeded to follow up the course of the stream until he arrived at a grotto, *Yün-kin-tung* 雲錦洞. Here he worked at alchemy for three years until the consummation of the mysterious union of blue dragon and white tiger, whereupon *Chang-tao-ling* succeeded in producing the pill of immortality. Upon eating this, his face, though he was sixty years of age, became as fresh as that of a boy. Moreover he received as a special mark of divine favour a mystic book containing all sorts of recipes for spiritualizing oneself, changing shape at will, or driving away devils and goblins. Finally he left *Kiang-si* for *Szech'wan* 四川 where he took up his abode on the "Cloud Terrace" Mountain *Yun T'ai* 雲臺 at *Ts'an-ki-hsien* 蒼溪縣 in the *Pao-ning* Prefecture 保寧府. From this mountain he rose to heaven. He left as heirlooms his magic-book, a collection of charms, his seal and his magic-sword.

His son was named *Chang-heng* 張衡, his grand-son *Chang-lu* 張魯, his great-grand-son *Chang-shing* 張盛. This last came back again to live on the *Lung-hu* Mountain 龍虎山, in the *Kwei-k'i* subprefecture 貴溪縣, belonging to *Kwang-sin-fu* 廣信府 in *Kiang-si* 江西. The title of *Chen-jen* 真人: "Hero"



or "Perfect men" belongs to the head of the family in each generation.

The account given in the "Biographies of Genii and Immortals" *Shen-sien-chwan* 神仙傳 Bk. 4. p. 8, is as follows: *Chang-tao-ling* was originally a native of petty kingdom *P'ei* 沛 in *Ngan-hwui* 安徽 (to the N. E. *Nan-siu-chow* in the *Fung-yang* prefecture 鳳陽府). (1) He was a distinguished scholar, fully possessing the national literature. One day he burst into a sigh — "What use is literature for prolonging one's life!" — and forthwith abandoned letters for alchemy. He sought instruction in the recipes by which *Hwang-ti* 黃帝 had once upon a time concocted his exilir. Determining to devote himself to the preparation of this wonderful draught, *Chang* was quickly brought to a halt by the cost of the necessary ingredients.

He could not count upon his family and relatives for the expenses of his researches in alchemy, for he was of the poor farmer class that lived from hand-to-mouth by tilling or cattle-rearing. Hearing however that the people of *Sze-chwan* were simple and credulous and that there were many famous mountains in that land, he betook himself there with a train of followers and reached *Hoh-ming* Mount 鶴鳴山 in the *Ta-yih* district 大邑縣 (under *K'üing-chow* 邛州). There he composed his book of magic recipes in 24 chapters. Just as he had resolved upon starting to compound his pille of immortality, there appeared a heavenly messenger with a long train of mounted men. A parasol was borne in front of this notable who was seated in a golden chariot while his followers rode tigers and dragons.

This visitor announced himself as *Chu-hsia-she* 柱下史 or *Lao-tsze* 老子 or as *Tung-hai-siao-t'ung* 東海小童 "the Youth of the Eastern Sea." He imparted to *Chang* certain secrets and wondrous recipes for the cure of all manner of ailments. *Chang* soon succeeded in overawing the common folk who called

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(1) V. *Ti-li-yun-pien* 地理韻編 N. B. Now at Kiang-su



him "Master; his pupils could now be counted by hundreds of thousands. Faced with this vast body of disciples, *Chang-tao-ling* devised a regular hierarchy and he published regulations by which his disciples took it in turn to go about requisitioning rice, utensils, paper, writing-brushes, firewood and the like. He also used his position to get the people to open up roads, and mend bridges: disobedience brought the infliction on the recusant of an illness as a punishment. From that time on, everybody rendered him absolute obedience. These simple folk were persuaded that *Chang* had a mission from Heaven thus to command their service. He himself took good care to foster the idea.

*Chang* led these multitudes more by their sense of shame than by punishments. According to his instructions anyone suffering from a malady, had to write act a confession of all the faults he had committed during his whole life and then holding the document in his hand, plunge it into water and swear before the Spirits never to commit these faults again. Such a one had also to pledge his life as guarantee of his sincerity. Thanks to this device, the people began to regard maladies as the consequences of sins and were ashamed to go back to sinful ways. It was a sort of "revival in which fear held people back from wickedness.

*Chang-tao-ling* netted substantial gain from this procedure—he charged five bushels of rice for treating a case of sickness: hence he won the nick-name of Rice-thief 米賊. which the people of Szech'wan were not slow to bestow upon him. When he had thus secured the necessary resources, he set himself again by means of alchemy to compound the pill of immortality. On achieving the task, he ate of the pill only one half as he did not wish yet to enter heaven but chose rather to enjoy several personalities at once down here on earth. One of these personalities henceforth spent its time boating on a lake in front of his dwelling.



The adepts (the Tao-she) and other visitors flocked to see him. These were received by one of his "selves" which entertained them and spoke with them while the real *Chang-tao-ling* stayed out on the lake. The visitors got the following advice: "You cannot, like me, renounce the world and quit it but surely you could imitate me in regulating your family. If you do so, you shall obtain the favour of drinking a potion that will add some centuries to your life. As for *Hwang-ti's* crucible," (that is, the apparatus reputed to have been used by the Emperor for concocting his elixir), "I have given it to my disciple, *Wang-chang* 王長. Later on, there will come from Eastern lands one who shall take it for his use: his arrival shall be on the seventh day of the first moon". He then proceeded to trace the portrait of this new-comer in advance. Exactly on time, *Chao-sheng* 趙昇 arrived from the East; he it was whom *Chang-tao-ling* had announced.

The latter then led all his disciples to the highest peak of *Yün-t'ai* 雲臺. At their feet, from out a sheer rock-face, these grew a peach-tree: it reached out like a man's arm over an abyss: it was now laden with the peaches. The Master then spoke. "I will teach deep mystery to anyone of you who has the courage to gather these peaches." These were three hundred disciples there, yet no one volunteered, until *Chao-sheng* 趙昇 leaped boldly down from the rock-peak upon the tree that stretched out into space: his foothold was sure and at once he began to gather much fruit as he could stow away in his clothes. But now came the problem of the ascent. On the slippery rock his hands could find no grips and he had to lighten himself of his burden of fruit by flinging then up to the company above; there were three hundred and two peaches. *Tao-ling* distributed the peaches: each ate one and *Tao-ling* kept one over for *Chao-sheng*. To assist this later to regain the group, *Tao-ling* stretched down his hand, extending it miraculously some thirty feet. After *Chao-sheng* had come up and had eaten his peach, *Chang-*



*Tao-ling* looked down the precipice and said with a smile, "*Chao-sheng* has been able to jump down courageously upon that tree and his foot did not stumble: "I will try it myself and I shall have the right to get a big peach." No sooner said than done — but now he was followed by *Wang-chang* 王長 and *Chao-sheng*. One stood on each side of the master and thus the two were taught there by him the mysteries of his doctrine. Three days after this revelation, they returned to their homes, made final arrangements and then came back to the mountain where all three disappeared in full midday into the sky while the others were looking on.

The book *Shang-yiu-luh* 尙友錄 (b. 4 p. 9) furnishes additional details. *Chang-tao-ling's* name was *Fu-han* 輔漢: when he was seven years old, he understood the *Tao-teh-king* 道德經 and all the lore of earth, water and the stars. He lived the life of a hermit on *Peh-mang* Mountain 北邙山, north of *Ho-nan-fu* 河南府. A white tiger brought a charm between his teeth and laid it at *Chang-Tao-ling's* feet. The Emperor *Chang-ti* 章帝 76-89 A. D. invited him to court: *Hwo-ti* 和帝 89-106 A. D. repeated the invitation three times, wished to take him as teacher, and even promised him the title of Duke of *Ki-hsien*. But *Chang* could not be tempted: he went to Szechwan and lived as a solitary on Mt. *Hoh-ming* 鶴鳴山 (*Ta-yih-hsien* 大邑縣 sub-prefecture dependant on *K'üing Chow* 邛州). He was the teacher of *Wang-chang* 王長 who was well versed in astrology and had entered into the secrets of *Hwang-ti* 黃帝 (1) and *Lao-tsze* 老子.

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(1) *Hwang-ti's* skill. He had received from the Master *Ts'ing-k'iu* 青邱 the works of the first three Emperors and a treatise on astrology. From his master *K'wang-ch'eng-tsze* 廣成子 he had got the magic retort for making the pill that conferred the gifts of spiritualisation and of flying in the air. *Yün-t'ai* 雲臺 gave him magic spells by which he could use dragons and tigers as mounts. viz. *Pao-p'u-tsze-chen-yün* 抱朴子真源. Cf. *Lou-she-keou-ki*?



*Chang-Tao-ling* and his pupil spent three years in common composing the compound entitled: "Of the Dragon and the Tiger." A blue dragon and a white tiger kept watch over the crucible in which the concoction of the drug was going on. On finishing the task, *Chang* took the drug and his old age was forthwith changed into fresh youth.

One day, *Chang* was on a visit to Mt *Sung* 嵩山, the Sacred Mountain of the North, about 10 *li* to the north of *Teng-fung-hsien* 登封縣 in Honan. Another name for the mountain is *Sheh* (Mansion) 室 because there is a grotto or house of rock in its side. Here it was that *Chang* received his message from the gold-clad Ambassador. In a cavern hollowed out in middlemost of the mountain's three peaks, there were the books of the first three emperors, *Hwang-ti's* crucible and the alchemy formulas of the "Three Pure Ones": with the help of these he was to make the Pill of Immortality which he should eat and then mount up to the heavens. *Tao-ling* first underwent purificatory ceremonies and then made his way into the grotto as indicated: he found there the recipe for the famous pill which he succeeded in producing. So he acquired the power of bilocation and of invisibility. Once he heard strains of heavenly music from on high. *Lao-tsze* 老子 forthwith came down to earth upon the summit of 鶴鳴山 and spoke with *Tao-ling*: "Just now, six huge demons are assailing the inhabitants of Szechwan. Go and master them: it will bring you immeasurable merit and your name shall be for ever engraved on this mountain. Take from my hands this mysterious book, this epitome of the prayers of "the Three Pure Ones", also this collection of charms, further spells for the pill of immortality, this pair of sabres, one of which is male and the other female, this seal possessed every virtue of this hat, dress, chequer-apron and red sandals. Let me appoint my next meeting with you for a thousand days hence, in the Grotto of the Immortals in the *K'wan-lun* mountains 崑崙山."



*Chang* accepted the gifts. By help of these, he marshalled thirty-six thousand spirits and led them to *Ts'ing-ch'eng* Mountain 青城山 in *Kwan-hsien* 灌縣 (*Ch'eng-tu-fu* 成都府 in Szechwan). He made prisoners of the generals of the eight departments of devils and slew their six great kings. After this exploit he betook himself with *Wang-chang* to Mt *Yün-t'ai* 雲臺 their residence on Mt *Lung-hu* 龍虎山 in Kiang-si 江西.

This Taoistic legend is confirmed (or rather repeated) by the history *T'ung-kien-kang-muh* (cheng-pien) 通鑑綱目(正編) Bk. 24 p. 83 *Kang-muh-chih-shih* 綱目質實 with the addition of some curious features. Before mounting to the heavens, *Chang-tao-ling* called a halt half-way up Mt. *Yün-t'ai*, struck boldly into the granite-face of the mountain and making a passage for himself came out at the very peak. Thus he was responsible for two caves in the Mountain: one half-way up, "The High Cave of the Immortal": one on the ridge, "The plane Cave of the Immortal."

## II. Chang-Tao-ling in history

The account given by the official history of China "*Tse-che-t'ung-kien-kang-muh* 資治通鑑綱目 runs as follows:—

*Chang-Tao-ling* was a descendant in the eighth remove from *Chang-leang* 張良 marquis of *Liu* 留侯, minister of *Liu-pang* 劉邦, founder of the *Han* family 漢. Born on Mt. *T'ien-muh* 天目山, "Heaven's Eye Mountain", he learned the art of making pills of immortality and took up his abode on the Dragon-Tiger-Hill 龍虎山 in *Kiang-si*. 江西 The Emperors *Chang-ti* 章帝 (76-89 A. D.) and *Hwo-ti* 和帝 89-106 A. D. made fruitless attempts to attract him to court. He made various journeys in an attempt to find a perfect solitude. In the course of these wanderings he came upon the grotto *Yun-kin-tung* 雲錦洞 in which an immortal was then busying himself with alchemy. So he devoted three years to the elaboration of an elixir: at last the happy combination of Blue Dragon and White



Tiger solved the problem. *Chang-Tao-ling*, already sixty years old, regained his youth on tasting the elixir. He also fell in for a bequest of talismans and magic-books whose spells enabled him to do Protean changes, to banish demons and work transformations in others at his will.

*Chang*, on leaving his laboratory-cave went off to Mt. *Hoh-ming* (Crane Cry) 鶴鳴山 in *Sz'ch'wan* 四川 where he lived as a hermit immersed again in researches into the secrets of alchemy. To make a livelihood, he carried on a medical practise in which his fee for each case was five bushels of rice: hence the nick-name, "Rice-thief."

*Lao-kiün* 老君 (*Lao-tsze*) himself bestowed on him a work containing charms still more potent than he yet possessed: so with some choice companions he delved still deeper into the mysteries of alchemy. By 156 A.D. he had attained a high degree of perfection and was almost completely purged of baser matter: so he pushed into Mt. *Yün-T'ai* and passed out by the summit leaving the two caves.

That same year, on the 9th day of the 9th, *Lao-tsze* 老子 now sent him a heavenly messenger charged with this message: "You have overstepped the mean in your massacre of the devils and as a punishment the Supreme Being is prolonging your earthly existence by three thousand six hundred days. I will await you in the palace of *Shang-ts'ing* 上清".

*Tao-ling* escorted by his disciple *Wang-chang* and by *Chao-sheng*, retired to Mt. *Hoh-ming* and spent some twenty years as hermit there. One day about mid-day he was visited by a redrobed messenger from heaven, inviting him on behalf of the Gods to the Palace of the Immortals. *Tao-ling* mounted his carriage and reached the Palace. A party of the Immortals came forth to meet him but alas! he was not yet ripe enough to understand their language (1). So he had to be brought back

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(1) Cf. the story below of *Hwui-nan-tsze* (Article XXIV ad finem).



to earth again on Mt. *Yang-p'ing* 陽平山. Then he handed over to *Chang-heng* his son, all his magic equipment, recipes for immaterialization, aerial flying, his amulets, books, seal and his two sabres for decapitating demons. "Take," said he, "this precious gifts, kill demons, chase off hobgoblins, protect the kingdom, bring peace to the people and let my dignity pass from father to son without ever leaving the family".

In the reign of the *Han* Emperor *Hwan-ti* 漢桓帝 157 A. D. one mid-day *Chang-Tao-ling*, accompanied by his wife, née Yung 雍氏, his pupil *Wang-chang* and by *Chao-sheng* 趙昇 went up to heaven from the summit of *Yün-t'ai* 雲臺山: he was 123 years of age.

After his death, *Chang-hing* carried on the magic and transmitted the profession to his own son *Chang-lu* 張魯. This latter had himself entitled Master-Prince and called his adherents "Demon-Soldiers" over whom he set chiefs called "Libationers," "Directors". His gang was only a branch of the rebels known as Yellow Turbans. The central authority was helpless at the moment: and so obliged to endure what they could not cure they gave him the title of Prefect of *Han-ning* 漢寧, now *Pin-chow* 彬州 and *Hing-ning-hsien* 興寧縣 in *Hu-nan* 湖南.

The other books of history add that he was a man of no particular merit. It was in the reign of the *T'ang* monarch *Hüen-tsung* 唐玄宗 that in 748 A. D. the official title of "Master of Heaven" was conferred posthumously on him. In the time of the Northern *Wei* 北魏, the Taoist priest *K'eu-k'ien-chi* 寇謙之 had been called Master of Heaven but it was then an empty formula: it was only under the *T'ang* that official recognition was awarded to the title.

The Confucian scholar who has added the commentary to the official history, sighs over the history of Taoism. From the founder *Lao-tsze*'s time down to the Earlier Han, there had developed only some thirty-seven schools; there was almost no propaganda: there was no spirit of hugger-mugger, no talismans,



no magic. All these distortions came in with *Chang-Tao-ling* under the later Han and henceforth propaganda for the sect made enormous strides among the common people. One Taoist priest of Mt *Sung* 嵩 a disciple of *Chang-lu* (the grandson of *Chang-Tao-ling*) claimed to have been favoured with apparitions of *Lao-tsze* and announced that it was the sage's will that the title of "Heaven Master" 天師 should be conferred on *Chang-Tao-ling*. Taoism spread like wild-fire through China and could claim equal rank with Confucianism and Buddhism. Its worst crime would be the entitling its teachers: Masters of the Way, "*Tao-shi*" 道士 and Master of Heaven "*T'ien-shi*" 天師. What audacity! ..... A wretched charlatan dares usurp the title of "Master of Heaven"! Were not *Chang-Tao-ling* and *K'eu-k'ien-chi* mere men, born of a father and a mother? .. Is not their very intelligence a gift of Heaven? How dare they arrogate to themselves the title of "Master of Heaven". (1)

### III. Chang-tao-ling according to the Histories of the Three Kingdoms.

Whoever wishes to get an accurate idea of the practices of *Chang* and his immediate descendants should read with care what the different histories of the Three Kingdoms record on the subject.

The revolt known in history as that of the "Yellow Turbans" broke out in the reign of the *Han* Emperor *Ling-ti* 漢靈帝 about 184 A. D. The chief promoter was *Chang-kioh* 張角, a follower of *Lao-tsze* who had been studying Taoist magic.

(1) For further details see:

*T'ung-kien-kang-muh* 通鑑綱目正編 Bk. 24 p. 82. Bk. 3, p. 13, 73.

Wieger, *Textes Historiques* V. 2 p. 916-923.

*Wei-shu* 魏書 Bk. 114 p. 18 Bk. 35 p. 1.

*Sung-shu* 宋書 Bk. 433 p. 1.

*Ming-shi* 明史 Bk. 50 p. 17.

*Heu-han-shu Liu-yen-shwan* 後漢書劉焉傳 (Commentary) 註 Bk. 75, p. 3.



At a moment when the plague was causing wide-spread havoc, *Chang-kioh* claimed to have found an infallible remedy. Using a stick with nine knots in it, he drew a kind of charm on a piece of paper which was to be given to the victims of the scourge. These had then to prostrate themselves, examine all their sins scrupulously and drink off the ashes of the charm in a draught of water. If they got well, their recovery was due to their faith; if not, their incredulity was responsible. Thanks to this proceeding, he won an enormous number of adherents. Thereupon he proclaimed a universal peace, and got posted up on doors the two characters: *Kiah-tsze* 甲子, viz. the cyclic numbers of the year when peace was to be realized, 184 A.D. He styled his doctrine: the "Doctrine of Universal Peace". His recruits to the number of 500,000 followed his banner wearing yellow turbans 黃巾.

*Chang-kioh* divided his forces into three groups. He himself led the first corps and called himself the Duke-Marshal of Heaven. His second brother, *Chang-pao* 張寶 commanded the second with the title of Duke-Marshal of Earth. Lastly, his youngest brother, *Chang-leang*, was in charge of the third group and was called: Duke Marshal of Men. All three suffered defeat at the hands of General *Hwang-fu-sung* and perished.

At this period, another insurgent leader appeared, *Chang-siu* 張修, also a disciple of *Lao-Tsze* 老子. He also set about popularising his recipe for curing the pest. His system was as follows: the patient must find a place suitable for perfect recollection and there ponder upon the sins of his life-time: then his name must be written on three documents asserting his willingness to amend. That these three declarations might be brought to the cognizance of the Three Principles (三官 San-kwan) of Heaven Earth and Water, one was to be deposited on a mountain, the second buried in earth and the third sunk in water. There were officers to share the control of his bands of adepts. All those who submitted to the treatment had to pay a fee of five bushels of rice: hence *Chang-siu* got the name of Five



龍虎真天  
師



Tchang-t'ien-che et ses insignes. Image dite des "Cinq venimeux".  
Chang T'ien-shi and his insignia. Picture known as that of "the five  
venomous animals".







Bushels Master. His bands were only an off-shoot of the general Yellow Turban Revolt. *Chang-luh* 張 錄 grandson of *Chang-Tao-ling* 張 道 陵 followed in the foot-step of *Chang-siu* 張 修.

The historian of the Three Kingdoms tells us of *Chang Tao-ling* the well-known details of his stay in *Szechwan* where he composed Taoist books to *stir up the people* and of the rice fee earning the "Rice-chief" nick-name (*Mi-tseh* 米 賊).

About *Chang-luh*, his grandson he gives us more information. He was originally from *Fung* 豐 *P'ei* 沛 (to the North of *Nan-siu-chow* in *Ngan-hwei*), the cradle of the *Han* 漢. He was also called *Kung-k'i* 公 祺.

The prefect of *Yih-chow* 益 州 (now *Ch'eng-tu-fu* 成 都 府 in *Sz-chwan*) one *Liu yen* 劉 焉 entrusted *Chang-luh* with a military command and sent him to attack the prefect of *Han-chung* 漢 中 (in *Shen-si*). But *Chang*, in order to reap all the glory for himself had his colleague *Chang-siu* murdered and then amalgamated their armies. *Liu-chang* 劉 璋, son of *Liu-yen*, wiped out *Chang's* family but *Chang* installed himself as governor at *Han-chung*. Here he so effectively won over the populace to his superstitions that they styled him the Teacher Prince 師 君. His troops were styled: Demon-soldiers *Kwei-tsu* 鬼 卒.

The adepts of his teaching were called, Libationers 祭 酒 and were graded in hierarchies under "Grand Libationers." The chief precept was blind faith without an attempt at dissimulation, exactly like the Yellow Turbans, in this case too the sick were to make a full confession of their faults as the source of their illnesses.

The Libationers founded free inns where travellers got rice and meat free, but where avenging spirits smote with sickness those who abused the hospitality. Those who thrice violated the order's laws were put to death. Everywhere the Libationers replaced the ordinary officials of the Government and ruled the common people.



For thirty years *Chang-luh* and his Libationers ruled the districts to the west of *Pa-hsien* 巴縣 in *Chung-k'ing-fu* 重慶府 (in Sz-chwan) as well as the prefecture of *Han-chung-fu* 漢中府 (in Shen-si). Just then, the central government had to tolerate what it was too weak to prevent: so he was given the title of Prefect of *Han-ning* 漢寧 (now *Hing-ning-hsien* 興寧縣 attached to *Pin-chow* 彬州 in Hu-nan 湖南). *Ts'ao-ts'ao* 曹操 assailed him in 216 A.D. under the reign of the *Han* Emperor *Hien-ti* 漢獻帝 and *Chang-luh* had to retire to Sz-chwan. Shortly afterwards *Ts'ao* himself got into trouble and had to confer on *Chang* the title of "Marshal Pacifier of the South." *Chang-luh* died in 216.

The historian has not nothing to say about *Chang-heng* 張衡 the son of *Chang-Tao-ling* beyond the fact that he succeeded to his father and followed the same profession.

This is all that the most authentic source, the History of the three Kingdoms, has to say about *Chang Tao-ling*, *Chang-heng* and *Chang-luh*. All sources agree in calling them "rice-thieves", charlatans and rebels. (1)

Origin of the title "T'ien-shi" 天師  
(Heaven-Teacher).

The hereditary title of *T'ien-shi* 天師 (Heaven-Master) given to *Chang Tao-ling* and his lineal descendants was first conferred by *Shi-tsu*, *T'ai-wu-ti* 世祖, 太武帝 (*Topatao*) of the *Yuen-wei* 元魏 dynasty (424-452 A.D.) on the Taoist priest, *K'eu-k'ien-chi* 寇謙之. This worthy was then living on the southern slope of the sacred mountain, *Sung-shan* 嵩山, situated in the north of *Teng-fung-hsien* 登封縣 in Ho-nan. He was styled *Fu-chen* 輔真 and his home district was *Ch'ang-p'ing-chow*

(1) Cf. *San-kwoh-che: Wei-shu, Chang-lu-chwan*. 三國志魏書張魯傳. Bk. 5 p. 13.

*San-kwoh-tien-lioh* 三國典畧.

*Heu-han-shu, Liu-yen chwan* 後漢書劉焉傳.



昌平州 attached to Peking (Peh-ping), Chih-li. In his youth, he had become the intimate of the Immortal *Ch'eng-kung-hing* 成功興 and after many journeys together they had finished by settling down on the southern slope of Sung-shan. Like *Chang Tao-ling*, he delved into magic and claimed to have been favoured with special apparitions of *Lao-tsze* 老子. By him he had been selected as the head of Taoism and was to bear the title of "T'ien-shi" 天師 "Heaven-Master". A grandson of *Lao-tsze*, *Li-pu-wen* 李譜文 bestowed upon him a book of magic charms and it was this collection that *K'eu-k'ien-chi* went to present to the Emperor *T'ai-wu*. When *K'eu* appeared at court no one believed his statements except the chief of Imperial Kitchens, *Ts'ui-hao* 崔浩. *Ts'ui-hao* had been summoned to the court of *T'ai-tsung*, *Ming-yuen-ti* 太宗明元帝 (409-424 A.D.) as chief magician and the next monarch *T'ai-wu* placed great reliance on him. Later on, however *T'ai-wu* had him put to death with the vilest of indignities.

It was *ts'ui-hao* who now presented the magic-book on behalf of *K'eu-k'ien-chi*. The emperor was greatly pleased and deputed *Ts'ui* to offer sacrifice of silks and victims on Mt. *Sung*. *K'eu-k'ien-chi* got himself and his hocus-pocus accepted and received the title of "Heaven-teacher" 天師. A temple was built by imperial orders at *Ta-t'ung-hsien* 大同縣 (then called *P'in-ch'eng* 平城) in Shan-si and given to *K'eu* to be a centre of propaganda.

*Sz-me-kung* in his History notes the advent of this new alchemy (1)

The historians cited above assure us that the title of "T'ien-shi" granted by *T'ai-wu* to *K'eu-k'ien-chi* was only an empty honour and was only officially promulgated and recognized

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(1) Cf. *T'ung-kien-kang-muh* (*cheng-pien*) 通鑑綱目 Bk. 22 p. 53; Bk. 26, p. 11; Bk. 24 p. 82. Bk. 3 p. 72 Bk. 24, p. 80.

*Ming-yih-t'ung-che* 明一統志 Bk. 1 p. 52.

*Shi-wuh-yuen-hwui* 事物原會 Bk. 35 p. 1.



in 746 A.D. in the reign of the *T'ang* Emperor *Hüen Tsung* 唐玄宗.

In 1016 A.D., the *Sung* Emperor *Chen-tsung* 宋真宗 conferred on the Taoist priest *Chang Cheng-sui* 張正隨 the title of "Teacher of Perfect Seclusion." This was a direct descendant of *Chang-Tao-ling* and lived on *Lung-hu-shan* which had become the seat of *Chang's* descendants since *Chang-sheng* 張盛, the great-grandson of *Chang-Tao-ling* had settled there.

*Chang-cheng-sui* was magician and sooth-sayer and got a hold on the people by his craft. The Emperor was deeply wedded to all such practices and sent for *Cheng-sui*. The minister of state *Wang-k'in-joh* 王欽若 got for him a house temple and landed property to be held for ever: his descendants should also have titles of honour.

The Annals of the Ming dynasty add the following details. Under the Sung dynasty, *Chang-Tao-ling* and his heirs received the title of True Princes 真君 (Emperor *Shen-tsung* 宋神宗 1068-1086 A.D., confirmed officially by *Hwui-tsung* 宋徽宗 (1101-1126 A.D.) The Ming princes gave them the style of True Men, or Heroes, "*Chen-jen*" 真人. According to the writer *Shao-peh-wen* 邵伯溫 (Sung dynasty) the first three *Chang* called themselves *Shi-kiün* (Master-Princes, Princes of Master.) 師君.

Down to the end of the Empire, the court deputed a mandarin to offer sacrifice in the temple, *Hien-ling-koung*, 顯靈宮 on the fifteenth of the first month the birth day of *Chang-Tao-ling* although this sacrifice did not appear on the official list.

The founder of the Ming dynasty 明太祖 (1368-1396 A.D.) deprived *Chang-cheng-ch'ang* 張正常 *Chang-Tao-ling's* lineal descendant; of the title "Heaven-Teacher", replacing it by *Chen-jen* 真人 (Hero). The Emperor, in the hearing of his ministers, remarked: "Heaven is the noblest of beings. How could



it have a master?" (1) Yet the name of Heaven-teacher has always been in use since that, even though the "*Chen-jen*" (Hero) title had been usual in the Yuen 元 dynasty (before the Ming).

Thus it appears that *Chang-Tao-ling* is the real founder of modern Taoism with its preoccupations with magic. It was he who opened up the source of revenue in the pills of immortality and the talismans to cure all sorts of illnesses. He claimed to have his magic recipes straight from heaven, and his descendants exploited that source of revenue. Considerable sums of money were even till recent times spent on procuring as remedy or prophylactic a talisman which should have the seal of the Grand Master of Taoism. (2)

So successful was this line of business that the Buddhist monks followed the lead and turned out talismans written in red ink. Pagan households now generally treasure one or more charms of this kind to protect them from evil spirits or epidemics.

In fine, *Chang-Tao-ling's* epitaph might, in the vigorous common-sense of Chinese, be written with the characters—"Stealer of Rice" 米賊.

The picture here reproduced depicts *Chang-Tao-ling* riding on a tiger and holding magic sword and magic potion (elixir). The tiger, be it noted, holds in its paw the magic seal (1) of which another of our plates reproduces the latest variety (2). Below are the five poisonous beasts: the lizard, the serpent, the spider, the toad and the centiped: hence the picture is called, "The picture of the five poisonous things" 五毒像 (*wu-tuh-siang*). It is often hung up on the fifth day of the fifth month (old

(1) *Ming-shi* 明史 Bk. 50 p. 17.

*Ming-yih-t'ung-Chi* 明一統志 (as quoted above)

*Kang-kien-yih-che-luh: chu* 綱鑑易知錄註 Bk. 34 p. 14

(2) See fig. 154 bis: The Seal of the last Grand Master of Taoism. Copied in the year 1928-9.



calendar) to ward off the calamities and illnesses that may come with the heats of summer. (3)

(1) The inscription on the seal is 降福驅邪.

"Blessings descend! Away with the evils!"

(*Sie*, the last character, expresses abnormal incorrect influences).

(2) See Fig. 154 bis

(3) See Chinese Superstitions Vol. V. Fig. 203.

(Text, p. 616-7.)

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## APPENDIX

## CULT OF WANG CHANG

## 王 長

*Wang-Chang*, a disciple of *Chang Tao-ling* is worshipped under the title, *Wang Ta-chen-sien* 王大真仙. A temple of his at *Teh-hing-hsien* 德興縣 in *Kiang-si*, 40 li from the town of *Wu-yuen-hsien* (of Hwui-chow) has become a famous pilgrimage. The peasants come in multitudes to worship him and beg protection against epidemics and public calamities but especially to be free from the white ants whose ravages destroy the wooden frame-work of houses. He is also invoked against the *Mung-ch'ung* 蠛蟲 a kind of evil that causes mildew on rice.

As soon as people notice the presence of white ants in a house, they write on a strip of paper the characters: *Wang ta chen sien tsai ts'z, ch'ung i tsieh sz.* 王大真仙在此蟲蟻即死 The great Genius *Wang* is here, perish forthwith all ants! These details were furnished by the Rev. P. de Bodman, S. J. missionary at *Wu-yuan* in *Ngan-hwui* 安徽 The peach legend (p. 530) is still current among the people.

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## ARTICLE X

HÜ-CHEN-KIÜN (T B) C

## 許 真 君

The family name of this personage was *Hü* 許; he was usually called *Sun* 遜 and his full name was *King-chi* 敬之. The authorities are not agreed as to his birth-place. Some say that he was from the prefecture of *Jü-ning-fu* 汝寧府 in *Ho nan* 河南. The author of *Kwang-yü-ki* 廣輿記 on the contrary holds that he was born at *Nan-ch'ang-fu* 南昌府 in *Kiang-si* 江西.

His father's name was *Hü-su* 許肅 and his grandfather's *Hü-t'an* 許談. His mother had a dream of a phoenix with golden plumage: the bird was carrying in its beak a precious pearl and dropped it into her bosom and so she was with child. In the second year of *Ch'ih-wu* 赤烏 (239 A.D.)—that is, in the reign of *Sun-k'üen* 孫權 (*Wu-ta-ti* 吳大帝, the founder of the *Wu* dynasty 吳), the child was born. During his youth, he studied the magic of the Taoists: in early manhood, he proved himself dutiful to his parents and temperate in life.

At the beginning of the regnal period *T'ai-k'ang* 太康 (280 A.D.) of *Tsin* Emperor *Wu-ti* 晉武帝, he was named sub-prefect of *Tsing-yang* 旌陽. This ancient town was situated to the North of the actual sub-prefecture of *Chi-kiang-hsien* 枝江縣, under *King-chow-fu* 荊州府 in *Hu-peh* 湖北. During years of drought, his touch turned shards of tiles into gold in order that the distressed might pay their arrears of tax. Thousands were indebted to his talismans and charms for recovery from epidemics.

He resigned office during the dynastic troubles and went to the south of *Yang-tsze-kiang* where he entered into intimate





Hiu-sien en promenade par les lacs.  
*Hsü the Immortal, travelling on the lakes.*







relations with a famous magician *Kwoh-p'oh* 郭璞. Together they betook themselves to the minister *Wang-tun* 王敦 who had revolted against the Western Tsin. *Kwoh-poh* merely succeeded in irritating *Wang* who got him beheaded.

*Hü-sun* flung a cup up on the roof-beam of the room and made it dance about in the air: while *Wang-tun's* attention was rivetted on the strange capers of the cup, *Hü-sun* slipped away. Having got as far as *Lu-kiang-k'eu* 廬江口 in *Ngan-hwei*, he went on board a boat which two dragons first drew off to the sea and then lifted up to the clouds. In a jiffy they had taken it off to *Kiu-kiang-fu* 九江府 in *Kiang-si* 江西 over the *Lu-shan* 廬山 (Mountain's) (1), 25 li south of the town of *Kiu-kiang* 九江. The boatman out of curiosity peeped out to steal a look at the wonderful motor power and the dragons objecting to this profane scrutiny dumped the boat on a mountain peak and fled.

Now, in those parts, there was dragon or transcendent (2) alligator which had transformed itself into a young man calling himself *Shen-lang* 慎郎. This young man had married *Kia-yuh* 賈玉, daughter of the high court judge of *T'an-chow* 潭州 (i.e. *Chang-sha-fu* 長沙府, the capital of Hunan). The young couple occupied quarters at the back of the tribunal. Every year in spring and summer, *Shen-lang* swept over the rivers and lakes (3). One day *Hü-chen-kiün* met him at *Yü-chang* 豫章 (*Nan ch'an-fu* 南昌府, capital of Kiangsi and recognized that he was a dragon and actually the cause of the floods that devastated Kiangsi. So he planned to get rid of him.

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(1) The *Kuling* mountains, the favourite retreat of Europeans from the summer heats.

(2) The character 精, known already from its use for the Fox-demons 狐狸精, indicates that an animal has ascended in the scale of being, has becoming an intelligent being — a kind of spirit or demon.

(3) See Dragon "Article" In Chinese folk-lore, the dragon is a ruler over the waters, sails amid the clouds, at will causes rains, storms, droughts and floods (Vol. V Chapter X. Art. I.V p. 677 sq.)



*Shen-lang* was not slow to understand that his behaviour was known to *Hü-chen-kiün* and so he changed into a yellow ox and made off. *Hü* adopted the shape of a black ox and started in pursuit. The yellow beast tried to hide in a well but the black one jumped in after it and the yellow beast jumped out and away to *Chang-sha* 長沙 where he resumed his human shape and residence in his father-in-law's "yamen" *Hü-sun* on following him to the town, straightway repairs to the official court and gives notice to *Shen-lang* that he must come forth and show himself, and imperiously upbraids him: "Dragon, how dare you hide yourself here under a borrowed shape. *Shen-lang* came forth and resuming his proper shape as a transcendental "alligator began to circle about the hall but *Hü-sun* ordered the warrior-spirits to kill him. Then he commanded *Shen's* two sons to come out from their dwelling and by spitting some water from his mouth on them (1) made little dragons of them. *Kia-yuh* was ordered to quit her apartments immediately and at a given instant the whole tribunal disappeared into the earth leaving merely a lake to mark the site.

*Hü-chen-kiün* after his victory over the Dragon assembled his whole family, numbering forty-two persons, on *Si-shan* 西山 outside the walls of *Nan-ch'ang-fu* 南昌府—and all, taking with them their dogs and their domestic fowls, went up to heaven in broad daylight. *Hü* was 133 years of age. It was the first of the eighth moon, in the second year of the *Ning-k'ang* 寧康 period of Eastern *Tsin* Emperor *Hiao-wu-ti* 孝武帝 (374 A. D.).

His own compatriots and his clan came and built a temple in *Hü's* honour. They collected the hundred and twenty pieces of poetry he had composed, then wrote out on slips of

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(1) An action easily recognizable by all who have watched Chinese laundrymen at work. The mouth is used as a spraying machine. (See also the account of *Chang Kwo-lao's* steed. Article VII),



bamboo which they put into a tube to provide lots to be drawn by worshippers for their guidance.

The *Sung* Emperor *Hwui-tsung* 宋徽宗 in 1111 A.D. (政和 regnal period) canonized *Hü-sun* under the style of "Equitable, admirable and beneficent prince" and built a pagoda for it by imperial edict.

### SITE OF THE WELL AND CAVE OCCUPIED BY THE DRAGON THAT HÜ-SUN OVERCAME.

The traditions relative to the Dragon's well and cave are reported as follows by two works: (1) *Suh-wen-hsien-t'ung-kao* 續文獻通考, (2) *Min-yih-t'ung-chi* 明一統志.

In the town of *Nan-ch'ang-fu* 南昌府 facing the temple of Longevity, also known as the Palace of the Iron Pillar, there is a bottomless well with blackish waters whose levels correspond to those of the *Kiang* 江. In the middle of the well there is sunk an iron pillar said to have been cast by *Hü-sun* to stop the Dragon's mischief. So the foot of this column are attached the eight chains tying up a vein in the earth and blocking the Dragon's den. (1)

His adventurous deed has been celebrated by the poet *Wu-ts'üen-tsieh* 吳全節 (Yüen Dynasty XIII-XIV centuries).

But there is mention of a second hole and a second pillar; one was east, the other west of *Fung-ch'eng-hsien* 豐城縣, a subprefecture of *Nan-ch'ang-fu*. In these pits there was an inexhaustible supply of water and it was *Hü-chen* who with charms dislodged the Dragon hiding in them so effectively that he returned no more.

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(1) Chinese geomancy, *Fung-shui* 風水 (lit. Wind and water) pays particular attention to these veins or arteries in the earth from which earthly influences make themselves felt and into which the Dragon sinks as into his den.



Another version of the Dragon story is given by the work: *Mung-lai-pu* (*Fung-hia-pih-t'an-ych-lung-pien*) 孟籟甫 (豐暇筆談孽龍篇) p. 45.

At the period when *Hü-sun* was still only a novice in the high science of the way 道 (Taoism), he had a friend who was of a strange and fantastic temper and whom he for all that kept duly admonished. One day this man went to an island in the *Kiang* 江 to bathe and found there an egg as big as a pumpkin: he pierced the shell and sucked the contents. Soon he felt himself as it were encased; he developed a sort of carapace and scales, and in three days was a real dragon.

So he retired into the *Kiang* 江 and only came forth now and then as a fair young man to seduce women. He made it his aim to turn the *P'o-yang* lake 鄱陽 of Kiang-si 江西 into an island sea. Hence *Hü-sun* in the general interest got hold of him and bound him to a column of stone at the bottom of the water. The place of the captivity was *Nan-ch'ang-fu* before the Longevity temple, as we have seen above.

Later on, he succeeded in marrying a rich-man's daughter but this man was made aware of the truth by *Hü-chan-kiün* and in consequence showed his son-in-law the door: the latter never came back. Finally he sought out two poor women living on the banks of the *Kiang* 江 a mother-in-law and her daughter-in-law.

They refused him admittance. Thereupon the vicious Dragon cast a look back over his shoulder and pointing with his finger said, "Look, the water is coming," Actually the flood had risen to the front door. So the two women retired to the inner room and the Dragon followed them pointing a second time and repeating. "The water is coming." So all three had to mount to the upper floor and there the ruffian spent the night. At dawn he disappeared. Shortly the woman was known to be pregnant but when the time for her confinement was just at hand, *Hü-chen-kiün* came to the house-door under the guise of a mendicant Taoist priest. The people of the house begged to be excused for not giving anything



because of domestic troubles: they promised to be more generous another day. "Oh, yes," said the visitor "I know you are in distress and it is precisely in order to free you that I have come. About half a mile (over a li) to the south-east, you will find an old woman, a very clever midwife: get her to come to you". They took his advice and induced the old woman to come: she proved to be the old Matron of the *Lu Hills* (廬山).

When the time of delivery came, it was amid a terrific storm. As soon as one of the Dragon's sons was born, *Hü-ch'en-kiün* 許真君 who was standing ready at the door, cut off its head. This proceeding was repeated until eight were disposed of. A last one appeared and after making several attempts to mount up to the skies, returned each time to its mother. So *Chen-kiün* was touched by this piety and determined to do no more to it than dock its tail. This was done and the dragon felt so much pain that it fled away to hide in a deep pool in *Hu-peh* 湖北. Every year it revisited the mother in the third or fourth moon, causing devastating storms.

According to another legend, it dwelt first in the subprefecture of *Ying-shan* 應山縣, (under *Teh-ngan-fu* 德安府 in *Hu-peh*). The peasants taking advantage of its temporary absence dirtied its pool, so that it removed its lair to *Sui-chow* 隨州, bordering on *Ying-shan* (also under *Teh-ngan-fu*). The *Sui-chow* district is mountainous with many ponds, fit abode for a dragon.

This latter version comes from *Teh-ngan-fu*, while the former was told me by a Kiang-si man. This authority added: You can find pretty well the same account in the new edition of *Wan-shu-kung-chi* 萬壽宮誌.

The miserable *Sung* Emperor *Hwui-tsung* 宋徽宗 canonized him and gave him a title of honour.

According to two works, (1) the Taoist priest *Wang-tsze-*

(1) *T'ung-kien-kang-muh* (su pien) 通鑑綱目 Bk. 9 p. 93. *Sung-shu* 宋史 Bk. 462 p. 9.



*sih* 王仔昔 in the year 1113 A.D. claimed to have received a mysterious book enabling him to declare the future: this had come from the hand of *Hü-sun* who had been canonized three years before. The minister *Ts'ai-king* 蔡京 informed the monarch who had *Wang-tsze-sih* summoned to court. There he was hailed as "Master Searcher of Mysteries." The foolish man wanted to be honoured by all the other Taoist-priests and this brought about his ruin. *Lin-ling-su* 林靈素, high at court, got jealous, laid his snares for him and got him cast into prison where he died. Probably it was on hearing of the wondrous book that the credulous *Hwui-tseng* canonized *Hü-sun* and then after two years of wonder at the prophecies decided to call the Taoist *Wang-tsze-sih* to court.

#### References:

*T'ai-pin-kwang-ki* 太平廣記 BK. 14 p. 3

*Chung-tseng-sheu-shen-ki* 重增搜神記 (上卷)p.22

*Ming-yih-t'ung-chi* 明一統志 BK. 52, p.19:

BK. 31 p. 28; BK.49 p. 8:

BK.49 p. 13, 18.

*Yuen-kien-lei-han* 淵鑑類函 BK, 318 p. 30.

*Kwang-yü-ki* 廣輿記 BK.12 p.15.

*Suh-wen-hien-t'ung-kao* 續文獻通考 BK. 241 p. 38.



## ARTICLE IX

## SZ-TA-T' IEN-WANG (B.T.)

## 四大天王

## THE FOUR GREAT HEAVENLY KINGS (1)

## I. Their residences.

The four heavenly kings have their palaces on Mt *Sü-mi* 須彌山, the *Su-Meru* where the gods dwell in Indian legends, it is the Mountain of the Four Treasures. Its height is three million three hundred and sixty thousand li. Its sides are of gold (east) silver (west), crystal (south-east) and agate (north-east). (2)

## II. Their names. (3)

I. (*P'i-p'u-tung-ch'a*) *t'ien-wang* : 毘普動叉天王

II. (*P'i-p'u-poh-ch'a*) *t'ien-wang* : 毘普博叉天王

III. (*T'i-t'eu-lai-ch'a*) *t'ien-wang* : 提頭賴吒天王

IV. (*P'i-sha-men*) *t'ien-wang* : 毘沙門天王

There are the names to be found in the second book of *Sheu-shen-ki* 搜神記 under the heading 天王, *T'ien Wang*.

The well-known story of the Journal of the Voyage in the West (4) 西遊記 furnishes two more names of Heavenly Kings : 增長天王, *Tseng-chang t'ien-wang* (i.e. Virudhaka) and 托塔李天王, *T'o-t'ah-li t'ien wang*, (i.e. Li the Tower-bearer, apparently

(1) See Chinese Superstitions (above) Vol. VII (Eng. trans.) 394-408 for a full account of Indian origin.

(2) *Tuh-su-ki-shu-lioh* 讀書紀數畧 Bk. 12 p. 2.

(3) Other versions of their names are: 毗流離 *Virudhaka* (south), 毗流波叉 *Virupaksha* West); 提多羅咤 *Dhritarashtra* (East); 鞞沙門 *Vaishramana* (North).

(4) (Fourth Hwui) 第卅回 p. 15.



the same as *Virupakasha* or *Vajrapâni*). This latter is very popular: he may be recognised by the symbol he carries, a tower (1) (See fig. 156). His name is *Yuen-pa* 元壩 and his fore-name *Tsing* 靖.

These Heavenly Kings are styled *Li, Ma, Chao, Wen* by the Taoists and are represented as in Fig. 156, 157, 158, 159. For the Buddhist figures see Vol. VII pp. 394 sqq. and its account of the 金剛 *Kin-kang* of Buddhist temples.

### III. Worship.

When *T'ai-tsung* of the *T'ang* dynasty 唐太宗 (or *Li-shi-ming* 李世明). second son of *Kao-tsu* 唐高祖 was still fighting to establish the *T'ang* dynasty inaugurated by his father in 620 A.D., a spirit came down from heaven and introduced himself as *P'i-sha-men T'ien-Wang* 毘沙門天王 "I wish, said he," to help you to reestablish peace in the kingdom." In his hand he held a monster with the head of a pig and a trunk like an elephant: the divinity procured peace wherever he appeared. So when *Li-shi-ming* succeeded to his father, by imperial edict all officials had to sacrifice to *P'i-sha-men*.

In 1023 A.D. (天聖) the *Sung* emperor *Jen-tsung* 宋仁宗 ordered all prefects to build temples in honour of this same divinity and to have the letters 天王 *T'ien Wang* (Heavenly King) inscribed on the facade of all new Buddhist temples. A large number of temples in honour of the King of Heaven were built all over the Empire. (2)

According to the *Hai-yü-ts'ung kao*, (3) many Buddhist temples were called 天王堂 Temple of the Heavenly King. In the *T'ien-pao* 天寶 period (742-756 A.D.) of the *T'ang* emperor *Hüen-tsung* 唐玄宗, the barbarians raided *Si-ngan-fu* 西安府 in

(1) This tower is perhaps a confused reproduction of an Indian original thunderbolt (see Article on *Na-ch'a* below: also Chinese Superst. Vol, VI p.97: Mayer's Handbook No 820).

(2) See: *Sheu-shen-ki* 搜神記, 下卷 under the heading 天王 at the end of Bk. II.

(3) 陔餘叢考 Bk. 34 p. 21,42.



李天王



Li porte-tour.  
*Li, the tower-bearer.*







Fig. 157

馬天王



Le roi céleste, Ma.  
*Ma, the heavenly king.*







Shen-si and the Emperor ordered *Puh-k'ung-san-ts'ang* 不空三藏 (1) to use his charms to drive them off. Immediately a divinity, clad in golden breastplate appeared : the priest announced that *P'i-cha-men T'ien-wang's* second son, by name *Tuh-kien* 獨健, had set out to help the defenders. After a short while assurance was given to the Emperor that all was well, for *T'ien-wang* 天王 had appeared in the North-eastern district and had swept away the foe. The Emperor thereupon gave orders for the image of the Heavenly King to be set up on all roads.

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(3) *Puh-k'ung*, a famous priest, honoured with the title of Royal Duke, died in 774 H. D. (9th year of *Ta-lih* 大歷 in reign of *T'ai-tsung* 唐代宗 Posthumous title: sagacious, erudite, prudent monk of the Three Mysteries (三藏)).

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Attendant

○ *Li-t'ien-wang*

李天王

○ Attendant

The temple of *T'ien-wang* 天王廟 dedicated to *T'uh-t'ah Li-t'ien-wang* Li, King of Heaven,  
the Tower-bearer 托塔李天王 at *T'ai-hing* 泰興



趙天王



Tchao, Le roi du ciel.  
Chao, the heavenly king.







溫天王



Wen, le roi céleste.  
Wen, the heavenly king.







## ARTICLE XII

## T'AI-YIH

## 太 乙

## THE GREAT ONE (T)

The *Han* Emperor *Wu-ti* 漢武帝 was supplied by the Taoist priest with all sorts of prescriptions for restored youth and immortality. He had first to perform sacrifice to *Tsao-kiün* 竈君 the Divinity of the Household-hearth and then to quaff a potion compounded with vermilion — but without success.

Then there came one *Miao-ki* 謬忌, a Taoist adept who persuaded the monarch that his failure was due to not sacrificing to *T'ai-yih* 太乙, the Great One, the Supreme One, first of all heavenly spirits, him from whom the Five Sovereigns *Wu-ti* 五帝 take their start. "In ancient days the Emperor used to sacrifice to the Great One, both in spring and in autumn, in the south-eastern suburb : in seven days, one after the other, he was wont to offer seven victims." The emperor ordered these rites to be renewed in the suburbs to the south-east of the capital of *Changan* 長安, that is *Si-ngan-fu* 西安府 (陝西). The precepts of *Miao-ki* were to be followed minutely. (1)

The scholars enraged at seeing the emperor falling a victim to the quackery of the Taoists, determined to counter their wiles. One of the court-grandeers came upon the Emperor one day as he was on the point of quaffing an elixir : regardless of the sacred person, he snatched the cup and drank the potion. The Emperor was ordering his death. "Nay, Sire,," said the culprit, "since I have drunk the elixir, you cannot put me to death. If however I am still subject to mortality, Your Majesty owes me a reward

(1) *Shi-ki-tseh-i* 史記測議 Bk. 28 p. 24.

*Wen-hien-t'ung-kao* 文獻通考. Bk. 80 p. 4



for proving that the potion is worthless and that those humbugs have been cheating your Majesty." The Emperor forewent the punishment but was not disillusioned.

Now this Supreme One is an invention of some Taoist: the divinity represents an abstract conception that has taken on different connotations at different times or in different places or contacts.

(1) **T'AI YIH: the Sovereign of the Five Heavenly Emperors**

*T'ai Yih* 太乙 is the noblest of the Heavenly Spirits, the prime Ruler on whom depend the Five Emperors, the Green Emperor of the East, the Red of the South, the White of the West, the Black of the North and the Yellow of the Middle. *T'ai-Yih's* throne rises above those of the Five. That is *T'ai-yih* becomes the equivalent of *Shang-ti* 上帝 the Supreme Being.

Under the *Han* Emperor *Yuen-ti* 漢元帝, 48-32 B.C., *K'wang-hen* 匡衡 (1) petitioned for the abolition of the cult of *T'ai-yih*. From about this time on, *T'ai-yih* begins to sink into oblivion. From the Dynasty of the Western *Han* 西漢 to the *Sui* 隨 inclusive, nothing more at least in official circles is heard of these sacrifices. Only under the *T'ang* Emperor *Ming-hwang* 唐明皇 (Hüen Tsung) 713, A.D. do we come again upon traces of the cult. (2)

(2) **T'AI-YIH. Cosmic Matter before its dispersion.**

The Rites are based on the Great Unit. Heaven and Earth date from its subdivision; its revolutions constitute the two principles of all beings *Yin* and *Yang* 陰陽 (Passive and

(1) Fore-name *Che-kwei* 稚圭, a native of *Yih-hsien* 嶧縣 in *Shantung* 山東; he sent a memorial to the Emperor for the suppression of all sacrifices not officially canonical.

Cf. *Ts'ien-han-shu* 前漢書 Bk. 81 p. 1.

(2) Cf. *Shi-wu-yuen-hwui* 事物原會 Bk. 12 p. 1. . . .

*Wu-li-t'ung-kao* 五禮通考 Bk. 36 p. 9.



太乙真人



T'ai-i-tcheng-jen.  
T'ai-yih Chen-jen.







Active : a sort of "matter" and "from") ; its changes produce the seasons ; spirits and demons 鬼 are born of the subordination of its parts. It is entitled the *T'ai-yih* :, "Immensely Great" : before dispersion, it was uniquely one *Yih* — : so it is *T'ai-yih* "Great Unity", the principle of heaven, earth and the seasons. (1)

(3) T'AI-YIH. Three and One.

Another view would regard *T'ai-yih* as the noble Heavenly Spirit, at once one in himself but three if one considers his union with Heaven and with Earth. Heaven, Earth and *T'ai-yih* make a Triad in which the unique spirit is the "Great Unity".

The Taoists addressed a memorial on this supposition to the *Han* emperor *Wu-ti* 漢武帝. They represented that formerly the Son of Heaven was wont to sacrifice an ox every three years to the spirit One and three : heaven, Earth and Great One : they gained their point (2).

(4) T'AI-YIH. An unknown spirit.

The *Ming-shi* 明史 Bk. 49, p. 18. allows him to be some otherwise unknown spirit who is popularly so named.

(5) T'AI-YIH. Spirit of the Pole Star.

Others would allow him to be the spirit of the Pole Star, the pivotal constellation. Hence he has under him the Five Heavenly Sovereigns and he has his abode on the Pole Star. (3)

(6) T'AI-YIH. Spirit of the First of the Nine Constellations.

The Taoist having invented certain stellar divinities, allotted them palaces in the constellations.

The Nine Constellations of which there is question form a set of points of the compass — eight being directions in the

(1) Cf. *Li-ki-shu-shu-li-yun* 禮記注疏禮運 Bk. 22, p. 24.

(2) Cf. *Shi-ki-tseh-i* 史記測議 Bk. 28, p. 24.

(3) Cf. *Yuen-kien-lai-han* 淵鑑類函 Bk. 4 p. 5 *Wen-hien-t'ung-kao* 文獻通考 Bk. 6 p. 80 *Shi-ki-cheh-i* 史記測議 Bk. 27 p. 1.



heavenly sphere and the ninth being the centre. The colours as usual are a fixed convention. The list is as follows. (1)

- |                     |                     |    |                             |    |
|---------------------|---------------------|----|-----------------------------|----|
| 1. W. White. (Star) | <i>T'ien-p'ung</i>  | 天蓬 | dwelling of <i>T'ai-yih</i> | 太乙 |
| 2. North. Black     | „ <i>T'ien-nei</i>  | 天內 | „ „ <i>Sheh-t'i</i>         | 攝提 |
| 3. S. E. Blue       | „ <i>T'ien-heng</i> | 天衡 | „ „ <i>Hien-yuen</i>        | 軒轅 |
| 4. East. Green      | „ <i>T'ien-fu</i>   | 天輔 | „ „ <i>Chao-yao</i>         | 招搖 |
| 5. Centre. Yellow   | „ <i>T'ien-kin</i>  | 天禽 | „ „ <i>T'ien-fu</i>         | 天符 |
| 6. N. W. White      | „ <i>T'ien-Sin</i>  | 天心 | „ „ <i>Ts'ing-lung</i>      | 青龍 |
| 7. South. Red       | „ <i>T'ien-chu</i>  | 天柱 | „ „ <i>Hien-ch'e</i>        | 咸池 |
| 8. N. E. White      | „ <i>T'ien-jen</i>  | 天任 | „ „ <i>T'ai-Yin</i>         | 太陰 |
| 9. S. W. Violet     | „ <i>T'ien-ying</i> | 天英 | „ „ <i>T'ien-Yih</i>        | 天乙 |

Tha *T'ang* emperor *Ming-hwang* (*Hüen-tsung*) 唐明皇 (玄宗) 713-754 A.D. inspired by the Taoist priests offered sacrifice to these nine of which 太乙 is the Chief. His son and successor *Su-tsung* 唐肅宗 756-763 A.D. had a separate mound erected in honour of the Great One that sacrifices might be separately offered to him.

The *Sung* Emperors *Jen-tsung* (1023-1064 宋仁宗) and *Shen-tsung* (1068-1086 宋神宗) set up respectively the Great One of the West and the One of the Centre: this latter was entitled *Wu-fuh* 五福, the Five Blessings. *Shen-tsung* made the total of 10 太一 spirits.

### 1. The Ten T'AI-YIH Spirits.

1. The 太一 of the Five Blessings.
2. The 太一 of the Prince.
3. The 太一 of the Officials.
4. The 太一 of the People.
5. The 太一 of the Nine Natural Agents.
6. The 太一 of the Great Journeys.
7. The 太一 of the Petty Journeys.
8. The 太一 of the Four Spirits.

(1) *Lang-ye-tai-tsui-pien* 瑯邪代醉編 Bk. 1 p. 19.

*Tsz-shi-tsing-hwa* 子史精華 Bk. 3 p. 9.



9. The 太一 of the one Heaven.

10. The 太一 of the one Earth. (1)

The *Sung* Emperor *Hwui-tsung* 宋徽宗 1101-1126 A.D. set up a *T'ai-yih* of the North and during the reign devotions grew in respect of the new spirit.

In 1252 A.D. (i.e. second-last year of *Shun Yiu* 淳祐) the Emperor *Li-tsung* 宋理宗 ordered a temple to be erected towards the West for the Great One, and on the third of the tenth month, he himself went in person to worship. His minister, *Meu-tsz-tsai* 牟子才 (2) protested with a very dignified and outspoken memorial against this Taoist invention. He called his attention to the fact that calamities of all sorts began to pour in upon the empire from the very year 112 B.C. when the *Han* emperor *Wu-Ti* 漢武帝 went himself to offer sacrifice to *T'ai-yih* 太乙 at "*Kan-ts'üen*" 甘泉; that year brought an eclipse of the sun, drought, locusts, floods, bursting of dams — and every year added a new scourge. There was moreover the revolt of the South 南越 *Nan-yueh*, with Hun inroads and brigandage in the East and all the painful instances of witch craft which had caused such disturbance in the royal palace "So, he concluded," this cult is bringing us no good-luck. The Emperor 武帝 *Wu-ti* in his old age, but all too late, recognized that he had been cheated. "Your Majesty not only is imitating him but even surpassing him: that causes sorrow to your most loyal ministers and still more is storing up bitter regrets for the close of your life." (3)

For all that the cult was continued under the *Yuen* 元 Emperors. When the *Ming* 明 came a President of the Rites denounced it as heterodox. So a compromise was effected (to save face for the older emperors) and henceforth this *T'ai-yih* was to be honoured on the same altar as the Heavenly Powers

(1) Cf. *Tuh-shu-ki-shu-lioh* 讀書紀數畧 Bk.43 p. 4.

(2) Born at *Tsing-yen-hsien* 井研縣 in *Sz-ch'wan*.

(3) Cf. *Suh-wen-hien-t'ung-kao* 續文獻通考 Bk. 108 p. 1.



controlling wind, clouds, thunder and rain but not on a separate special altar of his own. (1)

(8) TAI-YIH-CHEN-JEN 太一真人

The Taoists, always practical, converted these rather abstract conceptions into a heroic personage to be worshipped in their temples under the title of *T'ai-yih-chen-jen* (The Hero T.y.). His adventures as related in the *Fung-shen-yen-i* 封神演義 (2) have made him famous. The reader is referred to the notice of *Na-ch'a-san-t'ai-tsz* in Article XV below. Practically this is the only *T'ai-yih* known to the worshippers in Chinese temples of our days.

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(1) Cf. *Ming-shi* 明史 Bk. 49 p. 18.

(2) Cf. "The Right Way of Installing Divinities"

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## ARTICLE XIII.

## SHIH-RH-TING-KIAH-SHEN

## 十 二 丁 甲 神

## The Twelve Ting Kiah spirits of Taoism. (T)

The Taoist have twelve spirits corresponding to the twelve *Yuen-kiah* 元 甲 of Buddhism (1) with a corresponding cult. However instead of combining the "Ten Heavenly Stems 天干 *T'ien-kan* with the "twelve Earthly Branches" (2) only two of the Heavenly stems were used; the first stem 丁 *Ting* is first used in combination the first six Earthly Branches 地支 *Ti-che*, and then the 甲 *Kiah* is used in combination with the remaining Branches. To each combination a fuller personal name is assigned.

## I. Six Ting Spirits (丁)

Cyclic (year) names		Personal name.	
<i>Ting-mao-shen</i>	丁 卯 神	<i>Se-ma-k'ing</i>	司 馬 卿
<i>Ting-ch'eu-shen</i>	丁 丑 神	<i>Chao-tsze-jen</i>	趙 子 壬
<i>Ting-hai-shen</i>	丁 亥 神	<i>Chang-wen-t'ung</i>	張 文 通
<i>Ting-yiu-shen</i>	丁 酉 神	<i>Tsang-wen-kung</i>	臧 文 公
<i>Ting-wei-shen</i>	丁 未 神	<i>Shih-shuh-t'ung</i>	石 叔 通
<i>Ting-sze-shen</i>	丁 巳 神	<i>Ts'ui-shih-k'ing</i>	崔 石 卿

## The Six Kiah Spirits (甲)

<i>Kiah-tsze-shen</i>	甲 子 神	<i>Wang-wen-k'ing</i>	王 文 卿
<i>Kiah-suh-shen</i>	甲 戌 神	<i>Chan-tze-kiang</i>	展 子 江
<i>Kiah-shen-shen</i>	甲 申 神	<i>Hu-wen-chang</i>	扈 文 長
<i>Kiah wu-shen</i>	甲 午 神	<i>Wei-shang-k'ing</i>	衛 上 卿

(1) For a full account of these "Genii ruling the Cyclic Year" and the actual working of the Cycle and its symbols see *Chinese Superstitions*, Engl. tr. Vol VII. p. 388

(2) See Superstitions VII p. 388 sq.: *Encyclopaedia Sinica* p. 137.



<i>Kiah-ch'en-shen</i>	甲辰神	<i>Mung-fei-k'ing</i>	孟非卿
<i>Kiah-yin-shen</i>	甲寅神	<i>Ming-wen-chang</i>	明文章

Certain Taoist writers assert that the first six are feminine and the latter masculine. (1) Usually they all are represented as masculine. These play an important part in talismans where they are represented by the following curve :




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(1) *Tuh-suh-ki-shu-lioh* 讀書紀數畧 Bk. 43 p. 4.

*Suh-wen-hien-t'ung-kao* 續文獻通考 Bk. 241 p. 3.



## ARTICLE XIV

## THE DIPPER MOTHER

TEU-MU (B.T.)

## 斗 母

*Teu-mu*, the “Dipper,” Mother, is greatly honoured in Buddhist temples but for all that she is a stellar divinity of the Taoists as one can see from what follows.

*Teu-mu* 斗 母 was the mother of the nine human sovereigns known as the *Jen-hwang* 人 皇 who are said to have reigned in the fabulous era after the Rulers of the Heaven and those of the Earth. (1)

She was called *Mo-li-che* 摩 利 支 (2) and was born in the Western Realm, *T'ien-chuh-kwoh* 天竺國, i. e. India.

Having attained a deep insight into heavenly mysteries, her presence radiated light, she roamed over the seas, travelled from sun to moon, and as well showed an overflowing charity for the help of poor human beings.

In one of the Northern regions of the Universe there lived one *Ch'en-tsu-ts'ung* 辰 祭 從, King of *Cheu-yü* 周 御. *Mo-li-che* heard report of his renowned virtues, married him and had nine sons. These were:—

- |                            |                          |                           |
|----------------------------|--------------------------|---------------------------|
| 1. <i>T'ien-ying</i> 天 英   | 2. <i>T'ien-jen</i> 天 任  | 3. <i>T'ien-chu</i> 天 柱   |
| 4. <i>T'ien-sin</i> 天 心    | 5. <i>T'ien-k'in</i> 天 禽 | 6. <i>T'ien-fu</i> 天 輔    |
| 7. <i>T'ien-ch'ung</i> 天 冲 | 8. <i>T'ien-jui</i> 天 芮  | 9. <i>T'ien-p'ung</i> 天 蓬 |

She is also called *T'ien-mu* 天 姥, *Tao-mu* 道 母. When all these children had been well instructed by their mother in all the transcendental sciences, she said to them: “In these

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(1) See Mayers: Chinese Reader's Manual p. 384.

(2) Besides her family name is given as *Wan* 萬, her personal name as *T'ai-yang* 泰 陽.



northern regions, the dwellers are all too few, better dwell in the South." So they went off to the south of Mt. *Che Sin* 指修山; the inhabitants seeing their chariots and garments, took them to be genii and chose the eldest as king. *T'ien-ying* was raised to the throne and is sometimes called *Kiu-t'eu-shi* 九頭氏—"the eldest of the nine" but more generally *Jen-hwang* 人皇 "The Human Emperor".

Then *Yuen-shi-t'ien-tsun* 元始天尊 came on earth and raised *Mo-li-che*, her consort and her nine sons to the joys of the Heavens. He installed her in the palace *Teu-ch'u* 斗樞, the Polar Hinge (on which all the stars revolve) and conferred on her the title of "Queen of the Doctrine of the Primal Heaven". Hence is derived the title of "Dipper" Mother 斗母, as she dwells near the Dipper Star. Her nine sons live with her and rule over nine constellations.

Her consort *Ch'en-tsi-ts'ung* living with her is entitled *Teu-fu-t'ien-tsun* 斗父天尊, Dipper Father Deva worthy. And the Queen has the corresponding title of Dipper Mother revered of Heaven. (1)

Fig. 161 gives an idea of the usual representation of Indian type in Buddhist temples. She wears a crown of Buddhas: she possesses three eyes and eighteen arms: in these she holds mystic symbols; a flag, a bow, an arrow, fiery wheels, a monkey's head, a pearl—and she has the lotus flower as her throne. Our picture is copied from a statue at *Ju-kao* 如皋 in a nunnery temple outside the South Gate. In the main hall of the Mt. *T'ai* Temple 泰山廟 a similar statue forms a pendant to one of *Chun-t'i* 準提 (Marichi) these two are on lateral altars supporting *P'i-lu-fuh* 毗羅佛. (2)

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(1) *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 1. Art. 2 p. 1. 2. Art. 3 Art. 4 Bk. 15 Art. 5 p. 1.

(2) See, Chinese Superstitions, Engl. Ed. Vol. VI p. 119.



Fig. 161



斗  
母

Teou-mou.  
*Teu-mu.*







*Teu-mu* is derived from the *Marichi* (1) of Brahmin mythology: the Taoist have made a stellar divinity of her and provided her with a consort and a palace amid the stars.

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- (2) See, Chinese Superstitions, Engl. Ed Vol. VII p. 303 — 311.  
Marichi is there identified with *Chung-t'i* 準提.
-



<i>Peh-hoh-t'ung-tsz</i>	Rock	<i>Teu-mu</i>	Rock
白鶴童子	海島	斗姆	海島
	<i>T'ung Tsze</i>	<i>T'ung Tsze</i>	
	童子	童子	
○ <i>Lan-ts'ai-hwo</i>			○ <i>Ho-sien-ku</i>
藍采和			何仙姑
○ <i>Han-chung-li</i>			○ <i>Chang-hwo-lao</i>
漢鍾離			張果老
○ <i>Han-siang-tsz</i>			○ <i>T'ieh-kwai-li</i>
韓湘子			鐵拐李
○ <i>Ts'ao-kwoh-kiu</i>			○ <i>Lü-tung-pin</i>
曹國舅			呂洞賓
<hr/>			
<i>Sheu-sing</i>			<i>Chou-ts'ang</i>
God of Longevity			周倉
壽星			關公
			關平
			關平

Arrangement of Hall dedicated to *Teu-mu* 斗姆 (Temple of *Teu-mu-kung* 斗姆宮) (T)



## ARTICLE XV.

## NA-CH'Ä-SAN-T'ÄI-TSZE (T.B.)

## 哪 吒 三 太 子

## 1. Birth.

*Li-tsing* 李 靖, a general under *Cheu-wang* 紂 王, was local commander in *Ch'en-t'ang-kwan* 陳 塘 關 at the time when the murderous was ushering out the *Shang* dynasty 商 broke out. His wife *Yin-shi* 殷 氏 gave birth to three sons, *Kin-ch'a* 金 吒 the eldest, *Muh-ch'a* 木 吒 the second and 哪 吒, *Na-ch'a* known as "the third prince" 三 太 子. He is a hero of romance.

The author of the *Fung-shen-yen-yi* 封 神 演 義 has piled up the marvellous in describing the deeds of this incredible character. His mother was with child for three years and six months without being able to bring the child to birth. One night she saw in dream-vision a Taoist priest entering her room. Full of indignation at this, she cried, "How dare you enter my room so rudely?" The Taoist answered by bidding her receive the "child of the unicorn," and, without giving her time to say anything, he thrust an object into her bosom. She awoke in a fit of fear and aroused *Li-tsing*, telling him what she had just seen in her dream. On the instant, she was seized by birth-pangs. *Li-tsing* withdrew to a hall, puzzled by the whole affair; everything seemed to be of evil presage. Shortly two servants ran up distraught crying, "Your wife has just given birth to a wicked monster".

*Li-tsing* took his sword and entered his wife's room. It was flooded with a red glare and permeated with a strange smell. There on the floor was a mass of flesh whirling about like a wheel. *Li* struck at it with his sword, cleft it open and there issued a child whose body radiated red beams of light. The child's face was very white: around its wrist was a bracelet



of gold and about its middle a band of red silk from which streamed dazzling rays of golden light. This bracelet was the "circle of earth and heaven," this silken band an embroidery of earth and sky in fine, two precious objects from the grotto of *Kin-kwang-tsung* 金光洞 presented by its inhabitant the Hero *T'ai-yih* 太乙真人 (see preceding article on 太一 i.e. 太乙) when he had visited the mother in her sleep. The child was a reincarnation of *Ling-chu-tsze* 靈珠子 The Intelligent Pearl.

On the morrow, *T'ai-yih* came and asked *Li-tsing*'s permission to see the child. "His name," said he, "shall be *Na-ch'a* and he shall be my disciple."

## 2. Youth and Misdeeds.

*Na-ch'a* at seven years of age was six feet high. One day he asked permission from his mother to go for a walk outside the town. She agreed on condition that an officer should accompany him, and impressed on him that he must not remain long outside the ramparts lest his father should be displeased. So *Na-ch'a* went out with an officer as escort. It was the fifth month and so hot that after walking a li he was bathed in sweat. On ahead, there was a grove of trees, and he was assured by his escort whom he had sent on to investigate, that he should find it very cool there under the willows. *Na ch'a* was delighted, Pushed on to the trees got well into the shade and undoing his dress, proceeded to enjoy the cool breeze. Amid the willows, a stream gently ruffled by the wind rolled clear, green waters inviting him to bathe: the waters played about the sides of a mass of rocks. The youngster bounding along the bank, announced to his guardian that he would bathe from this rock. "Make haste then," said the officer," if your father is back before you, he will be very displeased. "*Na ch'a* took off his clothes and then made use of his red-silk band, some seven feet long as a bath-towel, that is, as the Chinese are so fond of doing he dipped it into the stream. This band was a mysterious object: no sooner had it touched the surface of the river that the water



哪吒三太子



Na-touo san-t'ai-tse.

*Na-to San-t'ai-tze.*







began to boil, and earth and sky shook. This river, the River with the Nine Bends, *Kiu Wan Ho* 九灣河 was in touch with the Eastern Seas: its waters now grew red and the palace of *Lung-wang* 龍王 swayed on its supports and began to crumble. The Dragon King (1) *Ngao-kwang* 敖光 seated in his Crystal palace *Shui-tsing-kung* 水晶宮 was surprised to see the walls crack and sway. He knew it was not the time for an earthquake so he sent a police-officer *Li-ken* 李艮 to visit the borders of the sea in order to find out the cause of the disturbance.

*Li-ken* came to the mouth of the River of the Nine Bends and saw the waters all red: yet there was only a child there dipping a strip of red silk in the water to wash himself. *Li* burst through the waters, demanding what this might be that was causing such disturbance. *Na-ch'a* looked around and caught sight down below in the water of a creature with green face and red hair who bared his teeth and was brandishing a great axe as if to strike him. "What brute is it, said *Na-ch'a* "that speaks thus?" Then seeing this police-officer of *Lung-wang* 龍王 making for him, he slipped aside and taking off his golden bracelet threw it so that it landed on *Li-king's* head and crushing his brain stretched him dead on the rock *Na-ch'a* got hold of his bracelet again and laughing said, "His blood has stained my precious circle of earth and sky." He sat again on a rock and washed it clean in the water but this caused a second disastrous quake that demolished the Dragon-king's palace.

"How is it that my messenger is not back?" said *Ngao kwang*: and at that moment, his officials brought news of the killing of the courier by a child. So *Ngao-kwang's* third son, *Ngao-ping* 敖丙 at the head of a squad of "marines" and holding his trident issues forth: this flotilla of swift submarines raises mountainous waves that caused a sort of "bore" several feet high in the Nine Bends River. *Na-ch'a* stood up in amazement and on the instant caught sight of a warrior riding on a sea

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(1) Chinese Superstitions, Vol. VII pp. 409 sqq.



monster. "Who killed my envoy?" cried the apparition. "T'was I", said *Na-ch'a*. "And who are you?" "I am *Na-ch'a*, third son of *Li-tsing* of *Ch'en-t'ang-hwen* 陳塘關. I came here to cool myself. He came to insult me and so I killed him!" "Ruffian, do you know that *Li-ken* was a messenger of the King of Heaven? How did you dare to kill him and even still worse boast of it?" And with that *Ngao-p'ing* tried to strike his trident into *Na-ch'a*. *Na-ch'a* dodged the stroke and demanded who his assailant was. "*Ngao-p'ing*, third son of the Dragon King," "Such bragging! If you dare touch me, I will flay alive you and your mud-eels." "You would make me choke with rage." shouted *Ngao-ping* and he struck with his trident. *Na-ch'a* opened up his silk strip upon the air and thousands of fire-balls burst out from it. The Dragon-King's son finds himself hemmed in on all sides and falls on his back. *Na-ch'a* plants one foot on his victim's head and strikes him with the golden bracelet whereupon the real dragon shape is disclosed. "I am going, said *Na-ch'a*," to take out your sinews, and make a belt of dragon-sinews for my father's breastplate." This he did and brought home his spoils to the great terror of the officers in the fortress.

The killed man's escort reported to the Dragon King what had befallen his son and the King himself thereupon assumed the form of a scholar in order to seek out *Li-tsing* and demand of him reason for the killing of his son. *Li-tsing*, ignorant of the whole happening, at first denied his son's guilt: then he summoned *Na-ch'a*.

*Na-ch'a* was in the garden busy at plaiting the belt of dragon-sinews for his father. To his father's amazement he now offered it to him. "What misfortunes," cried the father, "have you brought upon us. Come and explain yourself." There is no need to be afraid: his son's sinews are here complete; I shall give them back to him, if he wants them, "was *Na-ch'a*'s cynical reply. Coming face to face with the Dragon-King, he



greeted him, offered a few bare words of apology and offered to give him back his son's sinews. The father, moved at the sight of these tokens of the crime, turned to *Li-tsing*; "You have begotten such a son and yet dare to deny his guilt: do you not hear his cynical confession. To-morrow *Yuh-hwang*, the Jade Monarch 玉皇 shall hear of this from me". On the instant, he left.

*Li-tsing*, terrified by the enormity of these crimes, began to sob loud. His wife having heard the sound and learned the cause, came to find her husband. "What a harmful being you brought into the world," said *Li-tsing* to her in anger, "he has already killed two spirits, one of them being the Dragon King's son: to-morrow *Yuh-ti* 玉帝 will be told of it and in two or three days that will be the end of us."

The poor mother then with streaming eyes reproached her son. "You whom I bore in my womb for three years and six months, you for whom I suffered so much, are you now to be for us all a cause of ruin and death?" *Na-ch'a*, overcome by the sorrow of both his parents, flung himself on his knees and protested: "Allow me once for all to declare that I am not an ordinary man. I am a disciple of *T'ai-yih-chen-jen* 太乙真人. These magic weapons which I hold from him have brought upon me the mortal enmity of *Ngao-kwang* 敖光 but he shall not prevail. To day I am going to seek counsel of my master." It is the guilty one alone, not his parents, who must face the penalty." Thereupon he set out for *Kien-yuen-shan* 乾元山.

There, he sought the cave of his master, *T'ai-yih* 太乙 and told him what had befallen him. The master realising the serious consequences of these deeds, bade him bare his breast then with a brush he traced a magic talisman on the skin and gave him certain secret recommendations. "Now," he added, "go to the Gate of Heaven and wait for the arrival of *Ngao-kwang* on his way to lodge his charge with 玉帝 *Yuh-ti*. Then come and consult me again that we may save your parents from molesta-



tion on account of your escapades." *Na-ch'a* arrived at the Gate of Heaven and found it shut. *Lung-wang* had not yet come. After a short while *Na-ch'a* saw him coming. Being himself invisible because of *T'ai-yih's* talisman, *Na-ch'a* ran up to the Dragon-King and struck him to such effect on the loins that *Lung-wang* fell to the ground and *Na-ch'a* started to trample on him and revile him. The king now recognized *Na-ch'a* and taxed him with so many crimes. The only answer was abuse and blows. Then *Na-ch'a* proceeded to an extreme of outrage; he tore open the King's garments, lifted his breastplate and tore off some score of the Dragon-king's scales from his body so that blood flowed copiously. This made the King cry for quarter which *Na-ch'a* granted on condition that the accusation before *Yuh-ti* was foregone. Thereupon *Na-ch'a* demanded that the king must change himself into a small serpent that could be led away without fear of its making its escape. *Lung-wang* complied and had to follow *Na-ch'a* home in the guise of a small blue dragon. As soon as they arrived at *Na-ch'a's* home, the Dragon-King *Ngao-kwang* resumed his normal shape, accused *Na-ch'a* of having assaulted him and declared that on the morrow he would present himself with all the Dragon-Kings to lodge his accusation with *Yuh-ti*. Then he changed into a gale and vanished.

*Li-tsing* was dismayed by this piling of woes on woes but *Na-ch'a* would have him be of good cheer. "I am" said he, "the predestined of the gods, and my master is *T'ai-yih-chen-jen*. I have his assurance that he can protect us. All these Dragons Kings can do nothing." *Li-tsing* was perplexed by the words as much as by the happenings.

*Na-ch'a* went out into the garden and, in search of amusement issued by the North Gate and climbed the tower overlooking the gate. There he came across a magic bow and three magic arrows; they had been deposited there since the Emperor *Hwang-ti* 黃帝 had made use of the weapon to overcome the rebellions *Ch'i-yiu* 蚩尤. *Na-ch'a* knew nothing about their history but he mused with himself that he must have some pra-



ctice, if, as his master warned him, he were destined to secure in the future the fortunes of the *Chow* dynasty 周 against the *Shang* 商. So he bent the bow and shot an arrow to the south-east. The bolt sped whistling through the air leaving a trail of red to mark its passage. Just then an attendant of *Shih-ki-niang-niang* 石磯娘娘 by name *Pih-yun* 碧雲 happened to be at the foot of Mt Skeleton *K'u-lou* 骷髏山 in front of the Goddess's grotto. The arrow pierced his throat and he fell dead. Immediately the Goddess came forth and examining the arrow which bore the inscription, "the Arrow which troubleth the Sky," she knew that it came from *Ch'en-t'ang-kwan* 陳塘關.

*Li-tsing* of course was the guilty one. So the Goddess mounted her blue phoenix, sped over *Ch'en-t'ang-kwan* and took off *Li-tsing* to her cave. There she set him kneeling before her and upbraided him with his criminal ingratitude. She was preparing him for immortality and had helped him to worldly honours since he had left his lonely mountain ; and now he had killed her attendant. *Li-tsing* swore he was innocent but to no avail for the arrow was eloquent testimony. *Li-tsing* begged the Goddess to allow him to go at liberty and find the culprit. "If I cannot find him, you shall take my life."

Again *Na-ch'a* cheerfully owned to being the guilty person and followed his father to the Goddess's grotto. But as he arrived at the entrance, the second attendant *Ts'ai-yun-t'ung-rh* 彩雲童兒 upbraided him. *Na-ch'a* struck him roughly. This enraged *Shih-ki-niang-niang* and she rushed at *Na-ch'a* armed with a sword : quickly she had stripped him of his magic bracelet and magic silk strip. *Na-ch'a* fled to his master and the Goddess pursued him. She demanded delivery of the culprit to put him to death. A struggle began and but *T'ai-yih-chen-jen* succeeded in launching against her a globe of nine fiery dragons ; these encircled the Goddess and burned her : she changed into stone.

Now "said *T'ai-yih* to *Na-ch'a* back quich to your parents : the four Dragon-Kings have lodged their accusation with *Yuh-ti*



and they are about to seize your parents." *Na-ch'a* began to weep but *T'ai-yih* whispered him some secret advice and assured him it would save his parents.

### 3. Death.

On his return, *Na-ch'a* found the four Dragon-Kings bent on taking off his parents. "It is I," said he, "who have killed your son. Why molest my parents? I will pay the penalty. I shall give back to my parents what I got from them. I will rip up my belly and tear out my entrails, cut off my limbs and scrape my bones. Will you agree? If not, let us all appear before *Yuen-shi-t'ien-wang* 元始天王 and abide the result." *Lung-wang* accepted the offer. So *Na-ch'a* on the spot carried out his part: he took a sword, cut off one of his arms and then fell senseless after performing the *hara-kiri*. His soul borne by the winds reached *T'ai-yih's* cave even while the mother was still engaged in the burial rites. "This is not your abode," said his Master, "return to *Ch'en-t'ang-kwan* and beg your mother to build you a temple forty *li* away on Mt. *Ts'ui-p'ing* 翠屏山. After three years of worship, you can be reincarnated."

About the third watch of the night, *Na-ch'a's* mother was in a deep sleep when her son appeared and admonished her to build his temple that his soul might find an abode. The mother in tears awoke and told *Li-tsing*. He scolded her for her blind attachment to such a monstrous son who had caused them such woe. But the apparitions continued for five or six nights and on the last occasion, *Na-ch'a* spoke very plainly. "Do not forget that I am savage by nature. If you do not give ear, evils will come upon you." So the mother got the temple built secretly: in it was a statue of *Na-ch'a* and soon it attracted crowds of pilgrims by wondrous happenings.

One day, *Li-tsing* with his troops passed that way and wondered at the masses of pilgrims of all ages and conditions on the roads leading to the temple. "Where are these people going?" "These six months the spirit in the mountain-temple has been



doing wonders and people are streaming here from all sides to pray to him." "What is the spirit's name?" "*Na-ch'a.*" *Li-tsing*, on hearing this, went to have the evidence of his own eyes and found that it was really *Na-ch'a-hing-kung* 哪吒行宮. He entered and saw that the statue really represented his own *Na-ch'a*. Beside it were the usual two attendants. *Li-tsing* in violent anger set to it whipping and reviling the figure. Not satisfied with being for us a cause of evil, you would deceive these people after you death." He whipped the statue till it fell to pieces: with kicks, overthrew the attendants, warned the people not to worship such a wicked man who had disgraced his own family. Then he ordered the temple to be burned.

On arriving home, *Li-tsing* taxed his wife with building that temple and thereby exposing him, her husband, to be degraded for introducing a heterodox cult to a false divinity. "If ever you want to build a temple again for *Na-ch'a*, I will sever all relations with you. I have burned that temple: let that be the end of the matter."

*Na-ch'a* had been away from the temple at the moment of its destruction and he returned to find merely a heap of smoking ruins. "Who has destroyed my temple?" he asked of his attendant spirits who waited him in tears. *Li-tsing*, commander of *Ch'en-t'ang-kwan*." "Ah! He has outstepped his rights. I had given him back what I had got from him. Why does he come to demolish my gilded statue? I have no more ties to bind me to him."

During that half-year of worship, the soul of *Na-ch'a* had begun to win back a sensitive life. Now he must go again to consult *T'ai-yih* how to carry on. *T'ai-yih* agreed that he had been cruelly maltreated and declared that a way must be found to get *Na-ch'a* ready in order to help *Kiang-tsze-ya* 姜子牙 who was shortly to leave his mountain and establish a new dynasty.

#### 4. Rebirth of *Na-ch'a*.

*T'ai-yih-chen-jen* procured two water-lily stems and three



lotus leaves and with them formed on the ground a sort of skeleton-man. In this he slipped Na-ch'a's soul by means of magic charms and there arose a new *Na-ch'a*, full of life with fresh complexion and ruddy lips and fully sixteen feet in height. "Presently in my peach garden, I shall arm you," said *T'ai-yih* "and there he gave him a fiery lance, finely sharp, and two wheels (1) of fire and wind to serve as vehicles (like roller-skates) under his feet and an ingot of gold in a panther-skin wallet. So *Na-ch'a* after having thanked his benefactor, sped off on his wheels to *Ch'en-t'ang-kwan*.

When *Li-tsing* got warning of the coming vengeance, he mounted his horse, took his weapons and went to meet him. After mutual abuse, *Li-tsing* was worsted in a combat of arms and took to flight *Na-ch'a* pursued relentlessly and just as he was about to overtake *Li-tsing*, the latter's second son *Muh-ch'a* 木吒 intervened to protect him. In answer to *Muh-ch'a*'s rebukes, *Na-ch'a* insisted that he had given back his filial relationship and will now have his grievance out with *Li-tsing*. In a fight *Na-ch'a* disables his brother with a blow of the golden ingot on the loins. Then he resumes the pursuit of *Li* until the latter loses hope of escape and is about to kill himself. On a sudden, the voice of a Taoist adopt calls him to take refuge in his cave where he will be safe. *Na-ch'a* follows his victim but there is now no trace of *Li* to be seen in the grotto, *Na-ch'a* would force this old fellow to yield up his refugee but he has not reckoned with his new opponent. It was *Wen-shu-t'ien-tsun* 文殊天尊 and *T'ai-yih* has planned this to teach *Na-ch'a* a lesson. This Taoist by use of magic implements got hold of *Na-ch'a*. In the twinkling of an eye, he had passed a golden collar about his neck and two chains about his legs and had him fettered to a golden pillar. Then one of *Wen-shu*'s attendants gave the turbulent boy a good drubbing.

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(1) See Mayers Chinese Reader's Manual, No 520 Originally Buddha's wheels 法輪.



Just at this humiliating moment, *T'ai-yih* as if by chance came to visit *Wen-shu* and making *Na-ch'a* stand before *Wen-shu* and *Li-tsing*, he admonished him to live on good terms with his father while however taking the father to task for having burnt the pagoda of *Ts'ui-p'ing Shan*. Thereupon *T'ai-yih* bade *Li-tsing* return home and after a moment, ordered *Na-ch'a* off to his own grotto.

But *Na-ch'a*, full of resentment and thirsting for revenge, rushed off in pursuit of *Li-tsing*, confident of getting his own back. But of a sudden, a Taoist worthy appears, takes *Li* under his protection and forbids *Na-ch'a* to do him any harm. *Na-ch'a* was now in a paroxysm of rage, unrestrained as a wild cat, and flung himself at the Taoist, wishing to spear him but this latter produced a white lotus-flower from his mouth and the spear was checked. *Na-ch'a* still was untamed; so the Taoist produced from his sleeve some mysterious object that mounted up in the air and then fell at *Na-ch'a's* feet wrapping him in a shroud of flame that scorched him cruelly. At last he yielded and begged for mercy. The Taoist made him promise to live on good terms with *Li-tsing*, to address him as father and now to prostrate himself at his feet in order to be reconciled with him.

It was now *Li-tsing's* turn. The Taoist turning to him promised him a retreat from office that he might become an Immortal and be enabled to serve the *Chow* 周 who were shortly to take over the reins of government. "Both of you," he went on, "will be high officers in the new dynasty and both of you will attain immortality." But to render *Na-ch'a* impotent for the future against *Li-tsing*, he bade this latter kneel and then bestowed on him the magic object that had burned at *Na-ch'a's* feet and brought him to reason: it was a tower of gold (1) — and this has become the symbol of *Li-tsing* and the reason

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(1) Originally a representation of a thunder-bolt: the *vajra* of Indian mythology. *Li* could be *Vajrapâni*.



for his usual title, "The Tower-Bearer" *T'oh-t'ah Li-t'ien-wang*  
(1) 托塔李天王.

The fabulous tales, the stories of the gods at war, the romances about the fights at the establishment of Chow dynasty are full of the marvellous deeds and fantastic combats in which *Li-tsing* and *Na-ch'a* figure as heroes. They always share in the campaigns of the gods. (2)

The *Sheu-shen-ki* 搜神記 gives a shorter but more obscure legend which seems to have a similar core. *Na-ch'a* was the squire of *Yuh-ti* 玉帝: he was sixty feet in height: he had three heads with nine eyes in all: in his eight arms he carried magic weapons: his mouth belched blue clouds and his voice made the pillars of the sky rock and the bases of earth tremble (3) His task was to reduce to subjection the Demon-Kings who harried the earth. *Yuh-ti* made him generalissimo of the twenty-six heavenly officers, grand-marshal of the heavens, and guardian of the gate of heaven. (4)

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(1) See Chinese Superstitions, above, Article XI fig. 156.

The Taoist who bestowed the tower was *Jan-teng* 燃燈 and Taoist legends would make of him the teacher of Buddha (see Chinese Superstitions, Vol. VI p. 89-90 Dipamkara or the Light-bearer).

So *Wen-shu* above and *P'ou-hien* 普賢 (master of one of *Li-tsing's* sons) are the *Marijusri* and the *Samantabhadra Buddhas* (see Chinese Superstitions Vol. VI p. 126-130)

Cf. *Fung-shen-yen-yi* 封神演義 Bk. 2 *Hwui* 12 p. 4: *Hwui* 14 p. 12.

(2) *Shen-sien-t'ung-kien* 神仙通鑑.

*Fung-shen-yen-yi* 封神演義 Bk. 2 *Hwui* 12, 13, 14.

Cf. illustration in Chinese Superstitions Vol XI fig. 262

(3) *Funy-shen-yen-yi* 封神演義 Bk. 6 *Hwui* 76. He owed this new shape to his master *T'ai-yih*.

(4) *Sheu-shen-ki* 搜神記 (*hia küen* 下卷) p.61.

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## ARTICLE XVI

## HENG-HOH-RH-TSIANG

## 哼 哈 二 將

Marshals "Sniffer" and "Blower".

Here we have to deal with one of the marvellous legends that grew up about the terrible struggles ushering in the *Chow* Dynasty 周.

*Heng* "the Sniffer" was Marshal (將) *Cheng-lun* 鄭倫, *Ha* "the Blower" was Marshal (將) *Ch'en-ki* 陳奇. *Cheng-lun* was the Quartermaster-General for the Commissariat of the Armies of the last *Shang* 商 Emperor, the infamous *Chow* 紂. He had as master a famous magician *Tu-ngoh* 度厄 (真人, the Hero) hailing from the *K'wun-Lun* Mts 崑崙山. From him he had learned the marvellous knack of browning forth from his nostrils, with the resonance of a bell, two columns of light which sucked up men, body and soul. Thanks to this marvellous power, he was able to win victory after victory over the *Chow* 周 fighters. One day however he was worsted, fettered and carried off to his camp by the general *Teng-kiu-kung* 鄧九公. He was pardoned and enlisted on the *Chow* side as Quartermaster-General of Commissariat and General of five army-corps.

On the *Chow* side now, he found himself opposed to *Ch'en-ki* the Blower (a sort of anticipation of poisoning in warfare: "flammenwerfer" versus gas) who was also commissariat commandant. The "Blower's" special qualification was that he had learned the magic trick of storing up in his chest yellow gas which he emitted through his mouth and so destroyed those who faced him. Thus he cut lanes through the battalions of the *Chow*. But when "Sniffer" faced "Blower", it was stalemate until *Na-ch'a* 哪吒, on the *Chow* side, wounded the "Sniffer"



in the shoulder and then the general *Hwang-fei-hu* 黃飛虎 lanced him through the middle.

*Cheng-lun* the Sniffer in his turn was killed in battle with the *Shang* 商. The Marshal *Kin-ta-sheng* 金大升, an Ox-demon, was his adversary and he had the gift of producing in his inners the *Niu-hwang* 牛黃 the Ox-bezoar stone. (1) Face to face with the "Sniffer", he threw him out of action by spitting in his face with the noise of thunder a bezoar-stone big as a rice-bowl. The "Sniffer's nostrils were crushed in and he was thrown to the ground and then hewn in two.

After the establishment of the Chow *Kiang-tsze-ya* 姜子牙 (see Article LIII) canonized these two worthies and assigned them the guardianship of temple doors. So at the entrance to Buddhist temples you may find the Sniffer with nostrils expanded drum-wise and the Blower with eyes bulging out of their sockets with his effort. (2)

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(1) See Vol. XI, Art XXXVII p. 1048 *Niu-hwang*. Ox-bezoar is supposed by the Chinese to be produced in the stomachs of certain kinds of cattle when they have eaten on the mountains a plant called *Ling-chi-ts'ao* 靈芝草. Bezoar is a costly article in the Chinese pharmacopeia.

(2) Cf. *Fung-shen-yen-yi* 封神演義 large ed. Bk. 1 p. 30-1;

Bk 13 p. 9; Bk 15 p. 40; Bk 19 p. 19-20; Bk. 15 p. 31, 32, 42, 43; Bk 20 p. 55. (Popular edition divided into *Hwui* or chapters) 57, 61, 74, 92, 99 回.

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哼哈



Heng-ha — le Souffleur et le Renifleur.

*Heng-hah — The blowing and sniffing Taoist Monk.*







## ARTICLE XVII

TS'ING-LUNG, PEH-HU

## 青龍, 白虎

At the gate of Taoist temples, these two divinities may be found as guardians like the *Heng* and *Hoh* of the preceding article. The following notes trace their origin and how they were canonized as stellar divinities.

## I. The Blue Dragon. 青龍

This spirit of the Blue Dragon star was originally one *Teng-kiu-kung* (see preceding article) 鄧九公, one of the chief generals of the last Yin Emperor 殷 (or Shang 商) who figures in the dynastic struggle inaugurating the *Chow* 周. His son was *Teng-siu* 鄧秀; and his daughter *Shan-yuh* 嬋玉 figures in the romance *Fung-shen-yen-yi* 封神演義.

*Teng-kiu-kung*'s army was encamped at *San-shan-kwan* 三山關 when he received an order to march to the battle-field of *Si-k'i* 西岐. Opposed there to *Na-ch'a* (see Article XV) and *Hwang-fei-hu* 黃飛虎, he had his left arm fractured by *Na-ch'a* with his magic bracelet. Fortunately he had a famous magician, *T'u hing-sun* 土行孫 as a subordinate and this one quickly healed wound and fracture.

*Shan-yuh* then took the field to avenge her father: she had a magic weapon, a stone of five fires, which she threw with good aim at *Yang-tsien* 楊戩 full in the face: but he was not wounded and his celestial dog leaped upon *Shan-yuh* and biting her neck put her to flight, *T'u hing-sun* cured his wounds too. (1)

After a banquet *Teng-kiu-kung* promises his daughter in marriage to *T'u hing-sun* if he wins the day at *Si-k'i*. *Kiang-tsze-*

(1) *Fung-shen-yen-yi* 封神演義. *Hwui* 53 p.6: 54 p. 9.



*ya*, the Chow aspirant is uneasy at the repeated success of this daring officer, so well up in magic. Finding out that his master was *Kü liu-sun*, he begged this latter to call his pupil over to the "right" side. *Kü* induced his pupil to come to *Kiang's* camp and demanded of him why he thus fought against the new dynasty. *T'u* confessed that it was to obtain the hand of *Kiu-kung's* daughter. So they set about satisfying him and laid an elaborate plot to steal the girl away from her father. "Go betweens" were sent to *Teng-kiu-kung* and then a trap was laid. Officers disguised as plain soldiers were sent to present a list of wedding presents: one of those opened a box containing weapons and exploded a bomb. It was an arranged signal. *Teng-kiu-kung* was assailed, beaten and forced to flee leaving *Shan-yuh* to the victors.

After her marriage in the Chow camp, *Shen-yuh* returned to spend a few days with her father and she succeeded in persuading him to transfer his allegiance to the "rising sun". (1) *Teng* now fought vigorously against the troops of his old master *Chow-wang* 紂王 and killed with his own hand in the different battles at *Ts'ing-lung-kwan* (Blue Dragon Pass) 青龍關 three famous officers *Peh-hien-chung* 柏顯忠, *Yü-ch'eng* 余成 and *Sun-pao* 孫寶. (2)

In a subsequent combat, *Teng* was attacked by *Ch'en-ki* 陳奇, to wit 哈 The Blower (Article XVI). He was de horsed by the gas-attack, taken prisoner and executed in the enemy's camp by order of the general *K'iu-yin* 邱引.

*Kiang-tsze-ya* in his canonisations assigned him the ruling of the star *Ts'ing-lung*. (3)

## II. The White Tiger *Peh-hu*. 白虎

The spirit ruling over the White Tiger star is *Yin-ch'eng-siu* 殷成秀, one of the colleagues of *Teng-kiu-kung* (above).

(1) *Fung-shen-yen-yi*, *Hwui* 56, p. 14 - 17.

(2) " " " " *Hwui* 66, p. 11.

(3) *Fung-shen-yen-yi* *Hwui* 73 p. 32, 33: 99.



青龍



Esprit de l'étoile du Dragon bleu — Tcheng-kieou-kong (Pagode de Yu-hoang).  
*The God of the Blue Dragon star — Cheng Kiu-kung (In the Yuh-hwang Monastery).*







白虎



Esprit de l'étoile du Tigre blanc. Yng-tch'eng-sieou (Pagode de Hoang).  
*The God of the White Tiger star. Ying Ch'eng-siu (In the Hwang Monastery).*







His father *Yin-p'o-pai* 殷破敗 occupied one of the highest posts at the court of *Chow-wang* 紂王 and was sent by him to negotiate terms of peace with *Kiang tsze-ya*. The marquis *Kiang wen-hwan* 姜文煥 seized him and put him to death. So *Ch'eng-siu* his son attacked *Kiang wen-hwan* to avenge his father's death but was defeated in battle and fell pierced by a lance. His enemy sent his head as a trophy to *Kiang tsz-ya*.

As a sort of delayed indemnity, he was canonized as the spirit of the White Tiger star. (2)

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(2) *Fung-shen-yen-yi Hwui* 95 p. 25: 99.

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## ARTICLE XVIII

## KWAN-K'EU-SHEN AND RH-LANG-SHEN (B.T.)

灌口神

二郎神

*The Divinity of Kwan-k'eu* (1) and his son *Rh-lang*. The following article divides itself naturally into three headings: historical facts, legend, cult.

## 1. Such facts as seem to rest on historic basis.

The Divinity of *Kwan-k'eu* is one *Li-ping* 李冰 and the *Rh-lang* divinity is his son.

In the third century before Christ the famous *Ts'in* 秦 Emperor *Chao-Wang* 昭王 (255 B.C.) named *Li-ping* prefect of *Ch'eng tu* 成都 in *Sz-ch'wan*. *Li* got an opening cut in the mountain *Li-tui* 離堆, one *li* south-east of the town *Kwan-hsien*, to give an outlet to the waters of the river *Moh* 沫水 thus preventing inundations and draining the marshes.

Then he dug two canals across the town *Ch'eng-tu*: these were navigable and also helped general irrigation purposes. In addition to these services he seems to have abolished the barbarism of human sacrifice to the river god; hence his own canonization.

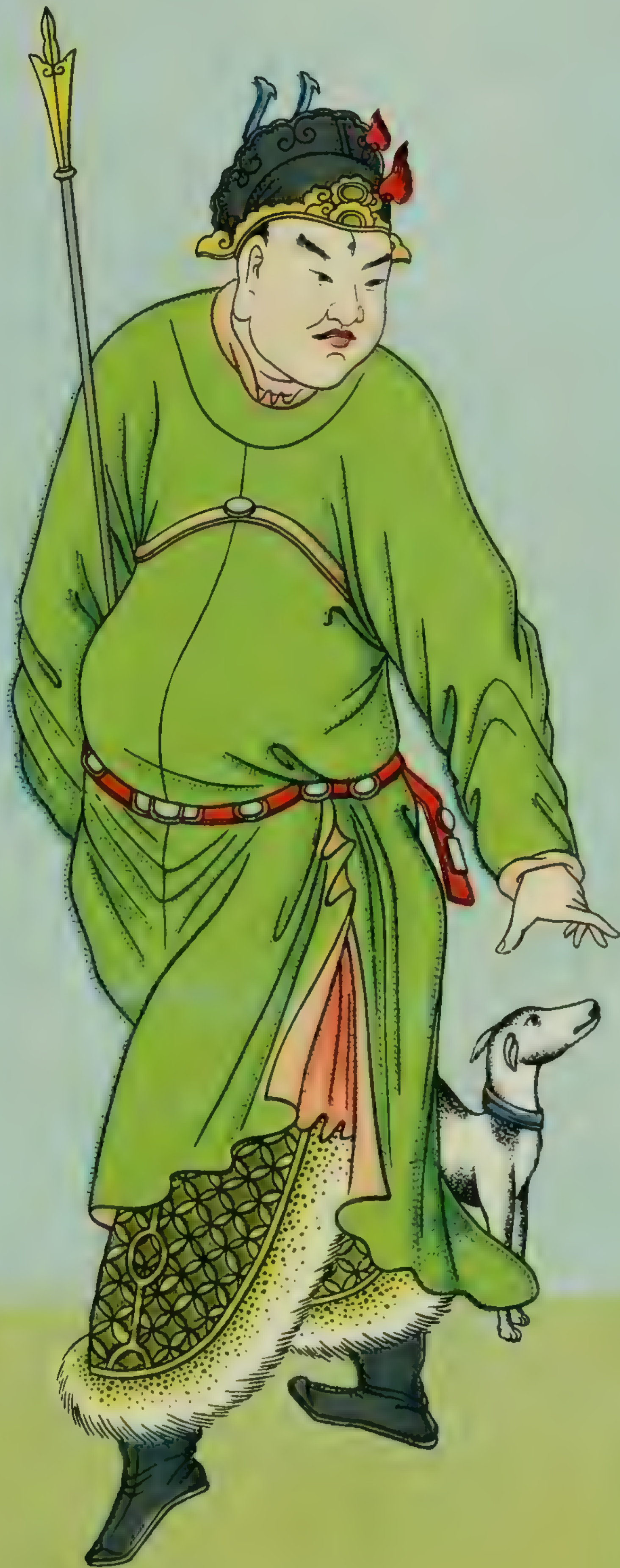
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(1) Mt. *Kwan-k'eu* is 26 *li* to the north-east of *Kwan-hsien* 灌縣 in the sub-prefecture of *Cheng-tu* 成都 in *Sz-ch'wan* 四川. *Wen-wung*, 文翁 a native of *Lü-kiang* 廬江 in the sub-prefecture of *Lü-chow-fu* in *Ngan-hwui* 安徽 was appointed prefect in *Sz-ch'wan* towards the closing years of the *Han* Emperor *King-ti* (漢景帝) 156 - 140 B. C. and made a new bed for the *Tsien-kiang* 湔江 by piercing a mountain. Hence the name 灌口. Irrigation Mouth.

Cf. *Ming-yih-t'ung-shi* 明一統志 Bk. 67 p. 8 *Ts'in Han Shu* 前漢書 Bk. 89 p. 2.



二郎



Eul-lang.  
*Eul-lang.*







## (Sources)

*Pei-wen-yun-fu-tui-tsz* 佩文韻府堆字 Bk. 10 p. 45

*Kia-k'ing. Sz-ch'wan-t'ung-chi-yü-ti* 嘉慶四川通志輿地  
Bk 10 p. 32

*Ming-yih-t'ung-chi* 明一統志 Bk 67 p. 23

*Shi-ki-tseh-yi* 史記測議 Bk 29 p. 2

*Ts'ien-han-shu* 前漢書 Bk. 29 p. 1

## II. The Embroidrey of Legend.

We hear first of a combat in which *Li-ping* rids the countryside of a devastating dragon and chains it up under the mountain *Li-tui*. (1) Then there is a ceremony of human sacrifice to the River and an account of its abolition. The following version is from the *Shi-ki-ho-k'ü-shu* 史記河渠書. (2)

In the waters of the channels cut by *Li-ping* for irrigation and drainage there dwelt a spirit to whom two young girls were offered annually. A million cash were spent on the ceremonies of this marriage. (3) *Li-ping* offered his own daughter. He clad her sumptuously and committing her to the waters, he went to the temple of the River-god, mounted the steps of the altar and offered a cup of wine — but there was no response. In anger, he cried, "Sovereign of the River: you are insulting me (4); let us have our quarrel out!". With that, he drew his sword and

(1) *Tuh-sing-tsah-chi* 獨醒雜誌 Bk.5 p. 9.

(2) Cf. *Shi-ki-tseh-yi* 史記測議 Bk. 29 p. 2.

(3) Cf. "The Five Saints" "Chinese Superstitions Vol XII p. 1100" for a description of the ceremonies of Marriage with the River-god.

It was a human sacrifice. The girls were elaborately dressed in bridal garments, and seated upon a bridal couch in richly decorated backs; then they were taken out to the deep and drowned.

See also Vol X p. 780. The Marriage of the Count.

(4) The Chinese text is not too clear. The above is the explanation of capable scholars and seems right. The meaning would be. "I have given you my daughter in marriage, have offered you the wine of rejoicing — and you are boorishly silent. Is not this contemptuous!" It was really picking a quarrel.



disappeared. But on the river-bank two green bulls were seen in deadly combat — being of course *Li* and the River-god — and the bout lasted long. Suddenly *Li-ping* returned in person to his followers and said, "If you do not come to my help, I am dead-beat with fighting. See there to the south, that bull with his flanks girt in the white wrappings of my seal is myself." A scribe went and stabbed the bull on the north. Thus the River-spirit died and that was the last heard of him. (1)

### III. Cult.

The *Hai-yü-ts'ung-kao* 陔餘叢考 records that the Divinity of *Kwan-k'eu* was worshipped in the temple of "Eminent Virtue" at *Yung-k'ang-kiün* 永康軍 that is, *Kwan-hsien* in *Sz-ch'wan*.

This divinity was entitled King and had a mandarin assigned to take care of his temple. All the people of *Shuh* 蜀 (*Sz-ch'wan*) held the temple in great veneration and performed sacrifices there. In a single year 40,000 sheep were offered there and a toll-duty on them brought in twenty million cash. At the birth-day of the God, the whole prefecture made contributions for the banquet and processions. Even officialdom esteemed the divinity.

In 1329 A.D. in the first year of his reign, the *Yuen* Emperor *Wen-tsung* 元文宗 conferred on *Li-ping* and *Rh-lang* the following titles:

*Li-ping*: The King hollowed, virtuous, dear to all, magnificent and kindly.

*Rh-lang*: King magnificent whose renown is unbounded, eminent in beneficence and wisdom, good and generous.

#### *Rh-lang*.

This latter *Rh-lang* was in recent times more honoured than his father, probably because of the popularity of the *Si-yiu-ki* 西遊記 (6th *Hwui* p. 22) which gives this account of him:

(1) Cf. *T'ai-p'ing-yü-lan* 太平御覽 Bk. 882 p. 4.  
*Hai-yü-ts'ung-kao* 陔餘叢考 Bk. 35 p. 20.



His name was *Chao-king* 趙景 and he was a pupil of the Taoist adept *Li-kioh* 李珪. The *Sui* Emperor *Yang-ti* 隋煬帝 (605-617 A.D.) appointed him prefect of *Kwan-chow* 灌州 in Sz-ch'wan. A dragon, under the form of a bull, living in the rivers *Leng* 冷 and *Yuen* 源 caused annual floods. During the flood in the fifth month *Chao-king* 趙景 tackled the question: he came with a flotilla of 700 boats, a thousand troops and ten thousand men who stood on the banks and made a deafening noise by shouting and drumming. *Tchao-king* flung himself into the waters with drawn sword to fight the dragon. Those watching saw the waters grow red, then there came as it were an explosion that cast stones into the air and a rumble like thunder. The hero emerged brandishing sword in hand and with the other waving about the head of the monster.

He was twenty-six years of age when he performed this deed but when troubles came upon the national life, he resigned and disappeared. However in a subsequent period of swollen waters, the people of *Kwan-chow* saw him amid a fog mounted on a grey horse and crossing the waters attended by a heavenly hound. (1)

So a temple was erected for him at *Kwan-kiang-k'eu* 灌江口. And he is generally known as *Rh-lang* of *Kwan-kiang-k'eu*, grand marshal, nephew of the divinity. (2)

There is however another version of his relationships in the *Si-yiu-ki* Bk. 1 *Hwui* 6 p. 22.

According to this, *Rh-lang* is *Yang-tsien* 楊戩. He was deputed by *Yuh-hwang* 玉皇 to fight *Sun-heu-tsz*, 孫猴子. Confronted, the two heroes began to recite their titles and *Rh-lang* said, "Do you not know that I am the nephew of *Yuh-ti* 玉帝 and that my posthumous name is *Hwui-ling-hien-wang-rh-lang* 惠靈顯王二郎. It is by order of *Yuh-ti* 玉帝 himself that I

(1) The popular name for the dog is *Ying k'üen*, 鷹犬 the eagle-hound.

(2) *Sheu-shen-ki* (上卷) 搜神記 p. 45.



come to attack you". "Ah! said *Sun-heu-tsz*," I remember that the younger sister of *Yuh-ti* daigned to come down to earth and married *Yang-kiün* 楊君 by whom she had a son. So that is you! If your life is dear to you, flee at once or I must kill you! From this it follows that *Rh-lang* as *Yang-tsien* is the son of *Yang-kiün* and nephew of *Yuh-hwang*.

And in fact, *Rh-lang* is identified in the temples with *Yang-tsien*, recognizable by his attendant dog (see fig. 166) or his famous mirror that discovers lurking demons like a search light, the *Chao-yao-king* 照妖鏡 (The Devil-exposer).

A few more samples of the posthumous titles held by *Rh-lang* are:

*Rh-lang-shen-sheng-chen-kiün* 二郎神聖真君

*Ts'ing-yuen-miao-tao-chen-kiün* 清源妙道真君

*Ch'ih-ch'eng-wang* 赤城王

These last two titles were conferred by the *Sung* Emperor *Chen-tsung* 宋真宗 (998-1023 A.D.) and the *T'ang* Emperor *Ming-hwang* 唐明皇 (Hüen Tsung) (713-756 A.D).

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## ARTICLE XIX

## WANG-LING-KWAN AND SAH-SHEU-KIEN (B.T.) C

## 王 靈 官 薩 守 堅

## I. Wang-ling-kwan. 王 靈 官

The statue of this worthy in most Taoist temples plays the same rôle as *K'ia-lan* 伽藍 does in Buddhist temples, a gate-keeper.

Of his history as a historical personage we have but faint details. At the court of *Yung-loh* 永樂, the *Ming* 明 reign from 1403 to 1425 A. D., there was a Taoist adept famous for skill, one *Cheu-sz-teh*, 周思得 a native of *Cheh-kiang* province (from the sub-prefecture of *T'siuen-t'ang-hsien* 錢塘縣, more accurately of *Hang-chow* 杭州). He seems to have been a pupil of *Chang-yü-ch'u* 張宇初, the 43rd Grand-Master of Taoist, but he attributed his adept practice to the tradition of *Wang-yuen-shwai* 王元帥 otherwise *Wan-ling-kwan*, first among the twenty-six heavenly marshals, president of the Heavenly Ministry of Fire. This *Wang-ling-kwan* was the pupil of *Sah-sheu-kien* (see below) and he in turn was in the reign of *Sung* Emperor *Hwui-tsung* 宋徽宗 (1101-1126 A. D.) a pupil of the notorious Taoist adept *Lin Ling-su* 林靈素.

As for the cult of a Wang; the Emperor *Yung-loh* 永樂 seems to have been a great promoter if not the actual inaugurator. In his reign an antique statue of *Wang* was found on the shore of the sea and the Emperor worshipped it morning and evening. He also had sacrifices performed in *Wang's* honour to the west of the imperial town as a thanksgiving for the hearing of his petitions. He had a temple built for him called "Temple of the Heavenly Marshal". In the reign *Süan Teh* 宣德 (1426-1436 A. D.), the title was changed to "Temple of the Virtue of Fire" and *Wang* received the title of "True Prince Glorious and



Kindly". This emperor had also the characters for, "Palace of the Great Virtue and the Resplendent Intelligence" set on the facade of the temple. The emperor *Hien-tsung* 明憲宗 1465-1488 A.D. changed the name of the temple to that of "Palace of the Virtue of Fire" and added two characters 顯靈 *Hien-ling* to the worthy's titles, meaning as much as "Thaumaturge."

Every three months, the robe and dress of the temple statue were changed. Every three years, certain parts were consigned to the fire and every ten years the whole the costly outfit was destroyed and renewed with all its pearls, jade and silks. Celebrations were held on *Wang's* birth-day, and on New Year's Day, the Summer Solstice and the Feast of the Apparition of *Wang* and *Sah*, officials were deputed to offer sacrifice.

But when one *Kou-kioh* 顧珏 and his son *Ku-lun* 顧倫 pretended to be possessed by *Wang* and *Sah*, the affair became a source of disorder, and the government had to exile these two men. Then two presidents of the Tribunal of Rites, *Hung-mo* 洪謨 and *Wen-i* 文毅 (Ming period) denounced the cult as a senseless practice. But as preceding emperors had built temples for it, no one ventured to abolish the sacrifices. However, the sensible arrangement was made that the various sets of gala dress were to be kept in the monastery and not destroyed: it was to be an affair for the temple exchequer. (1)

In fig. 594 it may be noted (as in fig. 172) that *Wang* has three eyes, hence his place in a Taoist temple, sometimes even in a Buddhist one is door-keeper in a niche opposite the entry, helped often by the *K'ia lan* (2) or by *Wei-t'u*. He carries a club to drive away evil spirits. Sometimes he is a staff-officer for the gods, sometimes he enjoys the principal place in a temple as chief object of cult therein.

(1) *Hai-yü-ts'ung-kao* 陔餘叢考 Bk. 35 p. 24 etc.  
*Ming-yih-t'ung-chi* 明一統志 Bk. 38 p. 36.

(2) 伽藍 See Vol. VII Art XII p. 313 *Wei-t'o* 韋佗 is Veda, an Indian importation of Buddhism).



王靈官



Wang-ling-koan (Pagode de T'ong-tcheou).  
*Wang-ling-kwan* (In a monastery at T'ung Chow).









*Kwan-yin*

觀音



*Ta-sheng*

大聖

*Wang-ling-kwan*

王靈官

In Front:

A second smaller figure of  
the same

○ *Officer*

○ *Fung-peh* 風伯

○ *Tien-mu* 電母

*Officer* ○

雨師 *Yü-shi* ○

雷公 *Lei-kung* ○

Temple of Wang-ling-kwan at T'ung-chow 通州 (T)



II. *Sah-chen-jen*. 薩真人

This *Sah-sheu-kien* 薩守堅 said to have been a pupil of *Lin ling-su* 林靈素 in the reign of *Hwui-tsung* 徽宗 (1101-1126 A.D.) was a native of *Si-ho* 西河 in *Sz-ch'wan* and was a doctor by profession. One day, by a slip of the pen, his prescriptions killed a patient and *Sah* renounced his practice and left for *Kiang-nan* 江南 hoping to learn at the feet of the Taoist adepts *Hü-tsing* 虛靜, *Lin-ling-su* and *Wang-shi-ch'en* 王侍宸. But when he got as far as *Shen-si* 陝西, his purse proved to be empty. Three Taoist worthies met him and told him that the Adepts whom he sought had already left this earth: to console his grief, each gave him a talisman. *Hü-tsing*, for it was no other, gave him a written letter; the second gave a charm that each time, on being recited, made the reciter the possessor of seven cash; the third, a spell giving power at will to make a thunderbolt strike. *Sah-sheu-kien* parted from these good people, and thanks to a recitation of the charm a hundred times a day, covered his expenses and even could bestow alms. On arriving at the Grand-master's dwelling in *Kiang-si*, he found all in mourning for *Hü-tsing*, who had died a few days before. The new-comer presented his letter, and lo! it was the handwriting of the great *T'ien-shi* (Heavenly Master) 天師 who had just died. The letter ran: We three, *Hü-wang* and *Lin* have met *Sha* and each of us has given him a talisman. You can safely send up his name to the Emperor for promotion.

*Sah* became a famous magician. Having learned that in the town of *Siang-yin-hsien* 湘陰縣 (in Hunan 湖南 in the district of *Chang-sha* 長沙) young boys and girls were offered in sacrifice to *Ch'eng-hwang* 城隍 (1) in a temple, he went to investigate. As soon as ever he said, "It is an evil spirit, I am going to burn his temple," the lightning flashed and the temple

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(1) *Ch'eng-hwang* 城隍 is the tutelary spirit in charge of a town. He is the Heavenly Mandarin of the place. See Vol. XI Art III p. 874.





Sa tchen-jen et le Tch'eng-hoang chen sortant des eaux.

*Sah Chen-jen and the God of the city moat coming out of the water.*







was past saving. It was never rebuilt. (1)

Another account runs as follows. *Sah-chen-jen* stayed in that same temple and during the night the *Ch'eng-hwang* (or local tutelary god 城隍) appeared to a villager and ordered him to eject an obnoxious Taoist adept from his temple. When the villager got as far as the temple gate, *Sah-shen-kien* met him, gave him some sticks of incense and said, "When I am gone out, just light this at the foot of *Ch'eng-hwang's* statue." The result was lightning bursting from the incense-burner and the destruction of the temple as in the other account. But now follows something better to which our illustration (fig. 168) refers. *Sah* wished to put the river between himself and possible consequences, but there was no ferryman: so he steered himself across and then deposited the fare on the thwart of the ferry. Straightway a figure armed with a golden axe rose from the river-flood and greeted *Shen-kin*. He introduced himself as the divinity of the burned temple: "I have accused you before *Shang-ti* 上帝 and have got orders to track you for three years and, if I find the slightest flaw in your conduct, I am to strike you". "But," retorted *Sha*, "Why, pray, do you come to me to day if the three years are not run yet?" "Because your flawless honesty in using the ferry has inspired me with the desire to follow you and be your disciple. (2)

Another variant again to this is found in the *Sheu-shen-ki* (see footnote above). *Sah* standing on the edge of the river at *Lung-hing-fu* 龍興府 saw a figure rising from amid the waters. This apparition had a golden-breastplate and held a whip in its right hand. In answer to *Sah*, it explained that it was the divinity of the temple of *Siang-yiu-hsien* and that he had been fruitlessly spying to find a defect in *Sah's* behaviour those twelve years: as *Sha* was shortly to be admitted to high heavenly dignity, would he kindly find a subordinate position for this

(1) *Sheu-shen-ki* (搜神記) 上卷 p. 35.

(2) *Kia-king-hu-nan-t'ung-chi* 嘉慶湖南通志 Bk. 171 p. 29.



divinity?" *Sha* retorted, "Would your cruelty and wickedness do me any credit?" The divinity swore to mend his ways, and *Sah* made a successful petition to *Yuh-ti* 玉帝 to be allowed to employ him as marshal.

*Shen-kin* went on to *Ts'ing chow* 清州 and there he received a message from a group of heaven's officials that orders were just coming from heaven summoning him to take up his high divinity there. On the word he rose and became immortal. When his mortal remains were enclosed in a coffin, it was remarked that the coffin was so heavier than before: it was opened and found to be empty. So it was known that he had become an immortal. The *Ming* Emperor *Süan Teh* 明宣德 entitled *Sah's* True prince eminent and beneficent.

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鎮元仙



Tchen-yuen-sien.  
*The Immortal Chen-yuan.*







## ARTICLE XX

## CHEN YUAN THE IMMORTAL (Sien)

## 鎮元仙

This immortal was a younger of brother *T'ai-yih-hwang-jen* (1) 泰壹皇人. He lived a hermit's life on Mt. *Wan-sheu* 萬壽山 at *Si-t'u* 西土. His master was *Yuh-ch'en-ta-fah-shi* 玉晨大法師 who as usual trained him in magical arts. When he had finished that course, he went to attend his brother's instructions in the temple *Peh-yuh-leu* 白玉樓 on Mt. *Ngo-meì* 峨嵋 in 山 *Sz-ch'wan*.

Both of them were among the guests at the great banquet of the gods given by *Wang-mu* 王母 for the feast of *P'an-t'ao-hwui* 蟠桃會. (2) That is to say, they were both ranked as immortals.

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(1) *T'ai-i-hwang-jen* lived in the legendary ages, some time after *Jen-hwang* 人皇; distinguished for skill in government, he was elected emperor and reigned for over four hundred years. His sons were *Tu* 都 and *Chang* 章. He studied the science of immortality on Mt. *Ngo-meì* 峨嵋山 (*Sz-ch'wan* 四川).

(2) *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 1, art. 2 p. 5;

Bk. 1 art. 6 p. 2.

Bk. 2 art. 9 p. 6—8.

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## ARTICLE XXI

## LIEH-TSZE (T)

## 列 子

The legend *Lieh-tsze* is a literary title for a man of the *Tih* tribe (狄) whose name was *Ma-tan* 馬丹. In his first existence he had been in charge of forestry under *Hien-kung* 獻公 (882-811 B. C.). But when this prince destroyed the *Tih*, and put *Kung-t'ai-tsz* 恭太子 to death, *Ma-tan* 馬丹 fled from court.

In the time of *Chao-süen-tsz* 趙宣子 (595-576 B. C.) *Ma* reappeared under the name of *Tun* 盾. He mounted his chariot and entered the capital of *Tsin* 晉. The prince *Ling* 靈 had intended to bestow office on him, but as the prince was guilty of some lack of deference, *Tun* disappeared in a whirl-wind. So the people of the North worship him.

Now *Tun* endeavoured to become a pupil of *In-hi* 尹喜. Twice he was rebuffed, some months later he was honoured with a look, three years after that with a smile and finally after five more years of aspirancy, he was accepted and *In-hi* taught him how to become immortal.

*Tun* married a young woman named *Cheng* 鄭 and then sought out a new master, one *Hu K'iu tsze lin* 壺丘子林 with whom he stayed nine years. Then he removed to *Pah-chow* 亳州 where he studied under *Lao-shang-shi* 老商氏. Here he became the intimate of *Peh-kao-tsze* 伯高子 and attained perfect knowledge: he could now walk about the sky on wings of the wind. Again he assumed a new name, *Yü-k'eu* 禦寇 and retired from men for 40 years in the kingdom of *Cheng* 鄭.

It was at this period in *Pu-t'ien* 圃田 that he composed the eight sections of the *Lieh-tsze* 列子, afterwards called the *Chung-hü-king* 冲虚經. He had considerable numbers of pupils



列子



Lié-tse.  
*Lieh-tze.*







especially at the period of Duke *Muh* 穆公. Word was brought to the local mandarin *Tsz-yang* 子陽 that he had living in his district a man of worth who was poor and would be a fitting Person on whom to bestow alms. *Tsz-yang* sent *Lieh* some scores of wheel-barrows laden with grain, but *Lieh* thanked him and declined to accept. When his wife was annoyed by this self-denial, he explained that though the mandarin had just then believed good reports about himself, he might in the future give ear to evil critics and so he preferred not to take any gift. Shortly after that, when the people of *Cheng* put to death *Tsz-yang* and his adherents, *Lieh-tsze* was not molested. (1)

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(1) Cf. *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 6 art. 1 p. 78.



## APPENDIX

## THE HISTORICAL LIEH-TSZE AND HIS WORKS.

## 1. The Author.

No precise date can be fixed for the period of *Lieh-tsze* life, but pretty well all are agreed that it was in the period immediately following the death of Confucius, that is, after 479 B.C. Others say that he was compelled to leave the territory of *Cheng* 鄭 by a famine in 398 after he had lived there in poverty and obscurity for 40 years.

His real name was *Lieh Yü-k'eu* 列禦寇. Some critics have taken the name of the work "*Lieh-tsze*" to be a nom-de-plume, but in all probability the eight chapters contain for the most part the actual teaching of *Lieh-tsze* though edited by his immediate disciples and later on modified or added to.

The actual work is clearly a composite arrangement by several authors who have put their own ideas into it. But to conclude, as a critic of the *Sung* 宋 period did, that *Lieh-tsz* never existed in as much as *Sz-ma Ts'ien* 司馬遷 makes no mention of him, would be to go beyond the premises. Rather, there are so many semi-historical legends about him that he must have existed.

## 2. His Work.

*Lieh-tsze* and *Chwang-tsze* 莊子 both handle the same elusive, vague doctrine that is the *Tao* of *Lao-tsze* (老子) in the *道德經*. However the works of these two are those of real thinkers, a rare qualification among Chinese writers. They have developed the Master's doctrine and that is found to be enriched and enlarged by the process.



*Lieh-tsze's* Treatise was first entitled; *Chung-hü-king* 冲虚經 In 742, the Emperor *Hüen Tsung* 唐玄宗 named it: *Chung-hü-chen-king* 冲虚真經. Later on, two more characters were added and it was called: *Chung hü-chi-teh chen king* 冲虚至德真經.

These works have been translated into many languages. In French two are available: *les Annales du Musée Cuimet*, Tome XX p. 282 sq.: Wiegner S.J. *Taoisme* II p. 69 to p. 200. Partial translations into English: F.H. Balfour in *Leaves from my Chinese Scrapbook* (1887). Giles: *Taoist Teachings Wisdom of the Fast* (1912)

### 3. His Doctrine.

On the one hand, *profound and difficult* speculations on the origin of things v.g. Chapter I. The nature of the primal *Tao* 道, a begetter not begotten, transformer nor itself transformed ever-existent, immutable beyond sensation, whence issue all the beings in the universe in virtue of the two-fold law, of the two fold modality of *Yang* 陽 and *Yin* 陰 (the Active Principle and the Passive).

On the other hand, complete *incertitude as to the origin and the end of man*. "The living know nothing of their future state of death; the dead know nothing of their future state of new life" (an insinuation of metempsychosis). Also there is a *rude pantheism*, "Thy body belongs to the skies and the earth of which it is a morsel. Thy life is an atom of cosmic harmony:... thy children and babies are thine but belong to the Great All. Life is a theft from nature: all men though they be not culpable thieves, yet live by stealing from sky and earth."

Added to this mixture of shallowness and depth one finds everywhere in the course of the work the two more prolific ideas of Taoism: first, the idea of unconstraint, *free-and easy conduct* in politics and morals; secondly, *practices* aiming at prolonging life, etherializing, refining away the body and arriving at the condition of an *immortal genius*. We find constantly these same



tendencies in Chinese Taoism, even here in what are after the *Tao-teh-king* the fundamental documents of the doctrine, *Lieh-tsze* and *Chwang-tsze* (Article XXII). It is these characteristics which become more and more marked as we approach the charlatan Taoism of *Chang Tao-ling* 張道陵 (1)

The text of *Lieh-tsze* is readily available in coll. 348 and 349 of the Commercial Press's new edition of the Taoist Canonical Writings.

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(1) *Tsz'-yuan* 辭源 (Lieh 列) Encyclopedia Sinica (couling) *Lieh Tzü*. Wieger *Taoisme*, Tom II (*Les Pères du Système Taoiste*) passim.

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## ARTICLE XXII

## NAN-HWA-CHWANG-SHENG (T)

## 南 華 莊 生

CHWANG-TSZE, AUTHOR OF THE "NAN-HWA-KING."

*Chwang-sheng* 莊生 also called *Chwang-chou* 莊周 and *Chwang-tsze* 莊子 was a distant descendant of *Chwang-Wang* 莊王 king of *Ch'u* 楚 (not his third son as the *Sheu-shen-ki* 搜神記 would have it). He dwelt at *T'ung-shan* 潼山 in the territory of *Mung-hsien* 蒙縣 where he filled an official position. It was there that he professed himself a disciple of *Lao-Tsze* 老子 (the historical Chwang died about 320 B.C.)

During the day, he would often fall asleep and in his sleep, he became a butterfly that fluttered gaily about the garden. On awaking, his shoulders were still twitching with the movement of his wings. Puzzled he consulted *Lao-tsze* (the historical personage died about 490 B.C.) "Oh", said *Lao-Küen* 老君, "do you not know that formerly you were a white butterfly that was to become immortal after having fed on the quintessence of flowers and so nourished yourself on the quintessence of Yin 陰 and Yang 陽; but one day you raided the peaches and flowers in the garden of *Wang-mu-niang-niang* 王母娘娘 and the Blue Bird, (1) guardian of the garden, killed you and you had to be reincarnated."

*Chwang-chou*, at fifty years of age, at last learned the secret of his being. *Lao-tsze* perceiving his virtue, gave him

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(1) The Blue Bird is a metamorphosis of *Shen-nung-hwang-ti*'s daughter (the fabulous farmer-emperor 神農黃帝 dated about 2737-2697 B.C.). She was drowned in crossing the sea to join *Ch'ih Sung Tsze* 赤松子. Then she was changed into a blue bird and ordered to fill up the sea by dumping all sorts of things into it. *Wang-mu* took pity on her and made her the guardian of her garden. (Cf. *Shen-sien-t'ung-kien*).



the five thousand characters of the *Tao-teh-king* 道德經 (the Taoist Classic): he learned them off with the result that he saw his body spiritualize and he was enabled at will to change shape. So he resigned his office, (1) left *Lao-tsze*, crossed over into *Ts'i* 齊 and became the intimate of a rich merchant *T'ao-chu-kung* 陶朱公. (2)

Later on he went off to the kingdom of *Ch'u* 楚 where the prince *Hwui* 惠王 488 - 432 B.C., employed him as his master and here he wrote the *Tung-ling-king* 洞靈經 in 9 chapters with the collaboration of his friend *Keng-sang-ch'u* 庚桑楚. Here also a man named *T'ien-ts'i* 田齊 took him for his son-in-law. This was his third wife for he had already had *Chwang-k'iao* 莊騫, the daughter of one *Ch'u* 楚 and after her death he had married one *Sung* 宋 but he had put her away for bad conduct. (3)

He stayed with his father-in-law in *Ch'u* for a little over a year, then he left for the grotto of *Lien-hwa-tung* 蓮花洞 on Mt. *Miao-ku-she* 藐姑射山 in *Chao-ti* 趙地. There he took up a pupil one *Ting-ling-wei* 丁令威 (previously known as *Ting-ku* 丁固) a man of *Liao-tung* 遼東.

Then he returned to *Ch'u* 楚 and took to writing. He produced enough writings to fill five wheel-barrows. *Wei-wang* 威王 king of *Ch'u* 楚 sent thrice a high official to invite him to take office. At first he offered a "retainer" of 100 golden pieces, and on the other two occasions raised it to 1000 but *Chwang-tsze* was unmoved. He suggested that if the king would have service from him, he might call his son to court. The king fell in with this suggestion and the son became minister.

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(1) The *Sheu-shen-ki* gives a political reason for his resignation; viz the wars of *Wu-tsz-sü* 吳子胥.

(2) The name, as a pledge of successful commerce often occurs on the antithetic couplets (*Tui-tsz* 對子) presented to merchants.

(3) The *Sheu-shen-ki* gives him as spouse *Jo-ngao-shi* 若敖氏, and a son *Chwang-chi-yang* 莊志羊.



Fig. 171

淮南子



Hoai nan-tse.

*Hwai-nan-tse.*







*T'ao-chow-kung's son (陶朱公) is condemned.*

*T'ao* had three sons and the second of them *T'ao-pien* 陶辯 while drunk killed a man. He was arrested and was to be beheaded. So the father sent his eldest *Ch'ih-sun* 赤孫 with a letter and a quantity of gold to *Chwang-sheng* in order to get his help. He instructed *Ch'ih-sun* not to meddle with the business beyond handing the letter and the gold to *Chwang* who was to act for his friend with the fullest possible liberty.

*Chwang-sheng* told the young man he might go back home, but the advice was not taken. However *Chwang* went off to the king and told him that an unlucky star was about to appear and that the only method to avoid disaster was to set free all prisoners. So the king issued an amnesty.

*Ch'ih-sun* did not know of *Chwang's* action in the matter and thinking he had done nothing to help, demanded back the gold. *Chwang* gave it back but he was raging. So back he went to the palace and told the king that among the amnestied was one *T'ao*, guilty of homicide, who on being freed had circulated a story that the king had been bribed to open the prisons. The king got *T'ao* arrested and beheaded. *Ch'ih-sun* buried the body and returned home to be upbraided by his father: "It is your love for gold that has killed your brother."

*Chwang-sheng* handed his pupil over to a friend, *Feu-k'iu-wung* 浮丘翁 and went off with his wife to *Sung* 宋. Here he retired to Mt. *Nan-hwa* 南華山 at *Ts'ao-chow* 曹州 and spent his days in writing. There he wrote the *Nan-hwa-king* in 33 chapters.

A humorous incident is connected with the sage's stay there. One day walking at the foot of the mountain, he saw a freshly heaped grave-mound with a young widow beside it busily engaged in fanning the soil. Interested as a sage should be, he approached and begged for an explanation. The widow was furthering her husband's last will for he had enjoined on her not to marry before the earth on his grave should have dried. *Chwang-*



*sheng* gallantly offered his services to expedite matters, took the fan, waved it and lo! the earth was dry as a bone. The widow thanked him and went off on her business.

*Chwang-sheng* told the incident to his wife on coming back home. The lady was shocked at such unseemly conduct in a fresh widow. "Oh, not at all," said the sage, "that's the usual way of the world." His wife, scenting the sarcasm, protested under oath that it was not her way.

Shortly afterwards, *Chwang-sheng* died and his griefstricken wife buried him. A few days after the funeral a young man *Ch'u-wang-sun* 楚王孫 (Grandson of the King of *Ch'u* is the translation) arrived intending to become *Chwang's* pupil. "What! Dead! Then show me to the tomb!" And he did reverence to the grave. Finding an empty room somewhere there, he settled down to study. When half a month had passed, the widow approached *Ch'u-wang-sun's* servant, a discreet elderly man. Was his master married? "No!" Then would the man be good enough to act as go-between? *Ch'u-wang-sun* in fact made some difficulties about the impropriety of unseemly haste. "But", said the lady, "my husband is dead and that is all that is to be said." So she put off her widow's weeds and got ready for fresh nuptials. Then *Wang-sun* brought her face to face with her husband's tomb and said, "Your man is risen!" She scanned the face opposite her and sure enough, it was her own *Chwang-sheng* she hanged herself for very shame. *Chwang* buried her in the vacant tomb and struck up a song.

Having burnt his house, off he went to *Puh-shui* 濮水 where he engaged in fishing. Thence he went to *Chung-tiao-shan* 中條山 where he met *Fung-heu* 風后 and his mistress *Hüen-nü* 玄女 (or 天母 Mother of Heaven). With him he loved to walk the skies or visit astral dwellings. One day, dining with the gods at *Wang-mu's* (王母), he was invested by *Shang-ti* 上帝 with the kingship in Jupiter and assigned as his palace the dwelling vacated by *Mao-mung* 茅濛, a stellar god who had



reincarnated himself in the *Chow* dynasty and had not since come back to claim his starry abode. Now *Shang-ti* recommended that in future leave of absence should be asked and not merely taken. (1)

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(1) *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 6, art 5, p. 4: art 9 p. 2  
*Sheu-shen-ki* 搜神記 (上卷) (I part) p. 62-63.

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## APPENDIX

## THE HISTORICAL CHWANG-TSZE 莊子 AND HIS WORK.

## I. The man.

Usually known as *Chwang-tsze* this famous Taoist's family name was *Chwang* but his personal name *Chow* 周, with the other characters *T'sze-hiu* 子休. His posthumous title is *Nan-hwa chen-jen* 南華真人 and he merits the "*chen-jen*" by his vigorous, original thinking.

He was born at *Mung-hsien* 蒙縣 in *Sui Yang* 睢陽 in the duchy of *Sung* 宋 and lived at *Tung-shan* 潼山. According to some authorities he was originally from *Liang* 梁.

*Chwang* filled an official post at *Mung-hsien* but resigned and went off to the kingdom of *Ts'i* 齊 where he formed an intimate friendship with *Tao-chu-kung* 陶朱公 (1), an important merchant in that country.

From *Ts'i*, *Chwang* went to the kingdom of *Ch'u* 楚 where he composed the *Tung-ling-king* 洞靈經 in nine chapters. It was in *Ch'u* that the king *Wei Wang* 威王 thrice offered him official position.

## II. His Work.

In 742 A.D., the *T'ang* Emperor *Hüen-tsung* 唐玄宗 conferred on *Chwang-tsze* the posthumous title of *Nan-hwa-chen-jen* 南華真人 and consequently the title of his writings has ever since been *南華真經*. The text will be found in the

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(1) i. e. *Fan-Li* 范蠡 having helped as Minister to the final victory of *Yüeh* 越 over *Wu* 吳, left *Yueh* in 472 for *Ts'i* where he became rich by commerce under the name of *Ch'e I tsz Pi* 鴟夷子皮 and subsequently became minister. Again he resigned and wandered off to *T'ao* 陶 (S.W. Shantung): here again he became rich trading and farming under the names of *T'ao-chu-kung* 陶朱公.



Commercial Press edition of the Taoist Canon under N° 687 (coll. 349, 350, 351); in Wieger (*Taoisme* II) N° 665.

French translations are to be found in "*Les Annales du Musée Guimet*, tom XX p. 213 sq.: Wieger, S.J., *Taoisme* II p. 202-509. In English there is Giles: *Chwang Tsû, Mystic, Moralist and Social Reformer*. Legge: *Texts of Taoism (Sacred Books of the East)*.

The treatise comprises three sections:

1. *Nei-pien* 內篇 in 7 chapters: work of *Chwang-tsze*.
2. *Wai-pien* 外篇 in 15 chapters.
3. *Tsah-pien* 雜篇 in 11 chapters.

The last two sections are the work of pupils, not of the master himself.

*Chwang-tsze* collaborated with his friend *Keng-sang-ch'u* 庚桑楚 commonly called *Kang-tsang-tsze* 亢倉子, in the composition of the *Tung-ling chen king* 洞靈真經 (in vol. 349 of the new C.P. edition of the Taoist Canon).

These two works together with *Lao-tsze's Tao-teh-king* 老子道德經, *Lieh-tsze's* 列子 *Tch'un hü chen king* 沖虛真經, *Yin-hi's* 尹喜 *Wen-shi-chen-king* (1) 文始真經, and *Wen-tsze's* 文子 *T'ung-hüen-chen-king* 通玄真經 form the real corpus of Taoist doctrine.

### III. His Doctrine.

#### A. The critic.

*Chwang-tsze* has flashes of wit, slashing retorts that have passed into proverbs. He is an unrivalled master in the art of piercing the weak spot. Even Confucius is not spared. Having brought to the bar of the critic's justice that utopian politician "the fair speaker from *Lu*, that monger of silly tales to the credit of *Wen-wang* 文王 and *Wu-wang* 武王", *Chwang-*

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(1) Probably the work of *T'ien t'ung-siu* 田同秀 (c 742 A.D.) *Yin-hsi*, the guardian of the pass *Han-kuh* 函谷 through which *Lao-tsze* passed out West.



*tsze* concludes with this final sentence: "He may count as a teller of the antique, not as a master of the antique."—"to want to fit ancient ways to the ideas of one's contemporaries, is running your car over the water and your boat over the land."

#### B. The Philosopher.

At least he has the honesty to confess ignorance as to the law that governs the great cosmic transformations, cosmic evolution, the origin of the world. "To say of the universe: "some one has made it", or it has come from nothing are alike indemonstrable propositions." *Chwang-tsze* professes to know nothing about the essence of the *Chao* 趙, of that Principle which he knows only by its external manifestations. To ask questions about the principle or to answer them alike betrays ignorance as to the very Principle itself. Questions or answers concerning its nature are foolish and inept for they suppose in the people who make them a total ignorance of the nature of the universe and of the Great Beginning. Surely a warning for commentators of the *Tao-teh-king* and for those who would devise systems of interpretation for it.

The principal points of the doctrine contained in *Chwang-tsz's* works may perhaps be reduced to these heads:

1. *Non-interference, non-assertion, inaction, "apathy":*—Therein is the way of Heaven. "If a man would last long, he must moderate his own self, not press to the extreme of anything, always stop half-way. In this fashion one will keep one's body intact, maintain life to the very last, support one's parents till their death and last oneself to the very end of one's allotted span." "One makes life last by using it only on that which does not use it up." *Chwang-tsze* ch. III.

2. *Egoism.*—Avoid what might use up the vital principle i.e. a) *Affliction and worries.* b) *Too lively a desire of results and success.* c) *Working over-busily at making oneself useful.* "If you are a useful man, you will not live to be an old one."



"The axe spares the useless tree but cuts down any one that has got an acknowledged value: the over-zealous man is over-used."

3. *Pantheism*.—"All beings are participation in the Great All". Heaven and earth make a mighty crucible in which beings undergo transformation; let us leave the founder to do as he will. We should accept in good part all that transformation fashions out of us. The material of existing things has served and will serve in due succession for a quantity of different beings: let us leave full liberty to the transforming principle to do its work. Your body is merely the loan of some coarse matter which heaven and earth have made to you for a span of time. Your life is a combination of subtile matter which also you have from heaven and earth.

4. *Taoist Wisdom*. — Let Heaven act and do not attempt to aid its action. The crowning height of wisdom is to fall into line with the march of universal evolution. Let time work, swim with the current, concentrate on inaction. Real science, real wisdom consists in maintaining one's life to the end of the years assigned by nature without shortening it by one's own fault. *Chwang-tsze*. Chap. VI and XI.

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Cf. Wieger Tom. II p. 408-411, 438, 439 etc.

#### References

*Chi-na wen hioh shi* 支那文學史 Vol. 67. 上篇 p. 17-18 p. 21-22.

*Chen-sien-lieh-chwang* 神仙列傳 (上卷).

*Ts'z-yuen* 辭源 (Chwang 莊).

Mayers, Chinese Reader's Manual; N° 92 *Chwang Chow* N° 127, *Fan Li* N° 336, *Lao tsze*.

*Shen-sien t'ung-kien* 神仙通鑑 l. c. in text above.



## ARTICLE XXIII

## HWAH NAN TSZE

## 淮南子

## THE SAGE FROM THE SOUTH OF THE HWAH RIVER

## The Legend.

This worthy was originally one *Liu-ngan* 劉安 and was king of the districts south of the *Hwah* in 122-116 B. C., that is in the period *Yuan-sheu* 元狩 of the Han Emperor *Wu-ti* 漢武帝. His younger brother was *Liu-se* 劉賜, king of *Lü-kiang* 廬江. How the former came to get the title used above will be explained by the narrative.

*Liu-ngan* had the reputation of being well versed in learning and especially in astrology. After studies under *Küen-tsze* 涓子, a famous magician who taught him the three treatises of the *K'in-sin* 琴心 (The Tempering of the Heart), *Liu* wrote the *Nei-shu* 內書 (The Inward Writing) in 21 chapters, the *Chung-pien* 中篇 (The Mean) in 8 chapters and then the three books of the *Hung-pao-wan-pih* 鴻寶萬畢 on transformations, a work of 100,000 characters. *Liu* was responsible for famous cookery recipes: he taught the people to grind beans, to make the pickle "*Tsiang-yeu* 醬油 and the famous bean-curd cheese *Teu-fu* 豆腐.

About this time people remarked in the kingdom a young man who called himself *Wang-chung-kao* 王仲高 and there was one very old man who told how he had seen this young person a very long time before; in fact he was one who made his appearance in every generation. One *Wu-pei* 伍被 brought this to the king's notice and the king had *Wang* summoned to court and received him with all honour. After a long time, *Wang* at last confided to the king that he was the brother of *Hien-yuen-hwang-ti* 軒轅黃帝 (i.e. *Hwang-ti* or else an emperor from the



王元帥



Wang yuen-choai.  
*Generalissimo Wang.*







ninth fabulous epoch) and that he had retired to Mt. *Peh* 北山 at *Shang-kuh* 上谷 because the *Ts'in* emperor *She-hwang* 秦始皇 (211-209 B.C.) had summoned him to write characters. "I make it my business" he went on "to teach men the doctrine of immortality." The king of course immediately asked how that could be achieved. "My friends will come to teach you", said *Wang-chung-kao* 王仲高.

A few months afterwards, *Wang* left the country and eight venerable old men with white beards and hair presented themselves at the palace gate requesting an audience. Word was brought to the king and he sent a smooth-tongued official to interview these importuners and get rid of them. They were told that the king was on the look-out for three things, immortality, deeper knowledge of the Doctrine, magic craft for killing tigers and rearing buildings, and, as old men were of no use in furthering those ends, the official could not dare to usher them into the royal presence. The old men smiled: it was no crime to look at a king and old men might be useful after all. And with that they turned themselves into radiant young men! Off went the official to the king and King *Liu* in person came out to the palace door to receive them, barefoot, for he forgot in his haste to slip on his shoes. He brought them into the *Sz-sien-t'ai* Palace 思仙臺 and there prostrate before them, he professed himself their pupil.

The eight resumed their venerable aged forms and recited to him what they could do by way of controlling winds, thunder and the elements. The king asked them for the elixir: they explained to him the 36 books of the *Hüen-yuh-tan-king* (Alchemy) 玄玉丹經 and every day escorted him to collect magic simples. On the *Pah-kung-shan*, the Mountain of the Eight Venerables 八公山 near *Sheu-chow* 壽州 (Longevity Town) they concocted the elixir.

In 122 B.C. (元狩 year), *Liu-ngan*'s son, *Liu-ts'ien* 劉遷 who believed himself to be an incomparable swordsman challen-



ged a military officer, one *Lei-pei* 雷 被, highly skilled with the sword, to a fencing-bout. In the match *Lei-pei* inadvertently wounded the prince. Fearful of consequences, *Lei* plotted with one of his friends *Wu-pei* 伍 被 and forwarded to the Emperor *Wu-ti* a denunciation of the two *Liu* brothers, the kings, as hatching a revolt against the throne. The emperor on receipt of this sent an envoy *Tsung-cheng* 宗 正 to punish them. The king of *Lü-kiang*, *Liu-se*, the younger brother, hung himself on hearing of this turn of fortune.

Before the imperial delegate got to *Hwai Nan*, the eight immortals came to invite *Liu-ngan* to go off with them. *Liu* not knowing of his brother's death, wanted to fetch him first; on hearing of his loss, he demanded the death of the false *Lei-pei* and *Wu-pei*. But the eight dissuaded him for, said they, those who would not kill even insects, could not be the killers of men. So they took the king with them to Mt. *Peh-kung* and all mounted up to the heavens. They left their simples and their alembic behind with the result that certain hens and dogs ate and became immortal. Now the Eight led the king to a mountain beyond the seas where all the genii were gathered together. They instructed him to address the genii as "Uncle, Immortal One" and to serve them with respect in the hope of being himself admitted to the palace of *Yuh-ti* 玉 帝.

*Liu-ngan* obeyed, but not having yet shaken off the royal way, his manner of speaking and acting displeased the Immortals as smacking of superiority and not redolent of due humility. So a complaint was lodged with *Yuh-ti*, and the Heavenly Sovereign seeing that *Liu* was not yet ripe for immortality, was for sending him back to earth for reincarnation. Now the Eight came again to the rescue and suggested that he be permitted to live for three years at a distance from the Palace, alone and without any official functions in order to give him time for conversion. After conversion, he could be entrusted with office. *Yuh-ti* agreed. The first step was to change the king's name. It was now that he took the name "The Sage from South of the *Hwai*."



Now *Hwai-nan-tsze* begged the Eight to save his brother whose death was such a bitter grief to him. The Eight went off upon the Western seas and got a branch of a fragrant wood called "the tree that recalls the soul" *Fan-hwan-shu* 返魂樹: with this they made a pill and gave it to the dead man: he revived, practised virtue and was saved.

The Eight accompanied by *Ho-heu* 何侯 revisited *Hwai-nan-tsze*, instructed him in all the mysteries related to him, and escorted him to *Tung-wang-kung* 東王公, king of the Immortals and he conferred on the sage the vacant post of *T'ai-kih-chen-jen* 太極真人 (1).

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(1 Cf. *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 8. Art. 2 p. 3-7.



## APPENDIX

## HISTORICAL NOTES

## I. The Literary School of Hwai-nan-tsze 淮南子.

The court of the King of *Hwai-nan* 淮南 was the gathering place of scholars of all different shades of opinion but Taoism predominated. Magicians and devotees of occultism met there in great numbers. The prince himself *Liu Ngan* committed suicide in 122 B.C. on an accusation of revolt.

*Liu Teh* 劉德 King of *Ho-kien* 河間 fostered a school which formed an exact contrast with *Liu-Ngan's* in *Hwai-nan*. Whereas the *Hwai-nan* band strayed from classic tradition and refinement and tended to Taoism and magic, the *Ho-kien* school worked at the restoration of the ancient canonical writings. The latter were Confucian, the former Taoist.

## II. The Works of Hwai-nan-tsze 淮南子.

The works attributed to *Hwai-nan-tsze* are collected under the title *Hwai-nan-tsze-hung-lich-kiai* 淮南子鴻烈解. It is included in the Taoist Canon and is to be found at N° 1,200 of the Commercial Press edition. It contains 28 *Küen* 卷 and is printed in the five volumes 863, 864, 865, 866, 867.

It is also called *Hung pao wan pih* 鴻寶萬畢.

It is divided into three sections:

1. *Nei shu* 內書 21 chapters.
2. *Chung shu* 中書 8 Chapters.
3. *Wai shu* 外書 Dissertations on various subjects.

This work is a collection of some of the literary productions of the motley company that frequented the court of the prince of *Hwai-nan*.

It is very probable that *Hwai-nan-tsze* had personally little or no share in it. The accounts to be found in the *Shen-sien-*



*t'ung-kien* 神仙通鑑 and other Taoist books as to his personal labours in the composition of the collection are at least very doubtful.

Nevertheless this collection which we owe to *Liu Hiang* 劉向, the Librarian and President of the Committee for the Canonical Books, is a very precious document for the reason that it sums up perfectly the state of Taoism at the period 150-122 B.C. It marks a period of unmistakable degradation in the real Taoist doctrine of *Lao-tsze* 老子, *Chwang* 莊子, *Lieh* 列子 and *Wen* 文子. Decadence appears in insertion of marvellous happenings, the devotion to alchemy, legends. The work or compilation known as *Hwai-nan-tsze's* is the dawn of degenerate, charlatan Taoism. It is the first stage of falling off, a very distinct branching off towards the Neo-taoism of *Wang Pao* 王褒 and *Chang Tao-ling* 張道陵.

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## ARTICLE XXIV

## WANG-YUAN-SHAWAI (T)

## 王 元 帥

## GENERALISSIMO WANG

Generalissimo Wang's father was *Wang-ch'en* 王 臣 and his mother *Chao-shi* 邵 氏. His father was already dead when the child was born in the *Ping-shen* year 丙 申 of *Cheng-kwan* 貞 觀 period, i.e. 630 A. D. His parents lived in *Loh-li* 洛 里 at *Siang-yang* 襄陽. He was called *Wang-wu* (ngoh) 王 惡 and also as fore-name *Tung-ch'eng* 東 誠.

He was gifted by nature with abnormal muscular strength: but for study he had not the least interest. If disputes broke out in fairs and markets, he brought the parties to reason and everybody was full of praises for his sense of justice. Otherwise, as he was of an impetuous character, persons who pushed their own schemes detested him, and he could never succeed in correcting them.

At *Fu-fung* 扶 風, there was one *Wang-heh-hu* 王 黑 虎 i.e. Wang the Black Tiger. This man borrowed our hero's name *Wang-wu* (ngoh) 王 惡 and under that name carried off women and sold them. So much in awe did the peasants stand of the real *Wang-wu* 王 惡 that they were afraid to protest, not knowing that they were being fooled by an imposter. The real *Wang-wu*, getting to hear of it, killed 王 黑 虎 *Wang-heh-hu* and the people then gladly went to the criminal court to defend their liberator. But *Wang-wu* on appearing refused to kneel before the mandarin and so was condemned as guilty. He thereupon grew furious, his hair stood on end and he cried death to all such bandits and deliverance for the people from their malpractices. He flung himself at the mandarin who was barely rescued by his body-guard.



Fig. 173



Nan-hoa Tchoang-cheng (Tchoang-tze).  
Nan-hwa Chwang-sheng (Chwang-tze).







*Wang* once went to *King-siang* 荆襄, where he found that a demon of the River (*Kiang* 江) dwelling in an old temple was befooling the people. Every year on the sixth day of the sixth month processions in his honour were held and people had to provide ten oxen, ten pigs, ten sheep and wine for the sacrifice, declared to be for the averting of epidemics. It was a cruel imposition: people at times had to sell their children to meet it. So *Wang-wu* burned temple and idol. Then the evil spirit stirred up a raging wind but *Sah-chen-jen* 薩真人 (see Article XIX) appeared and countered it and the evil spirit had to take to flight.

*Yuh-ti* 玉帝 canonized him with the title: *Wang* Sagacious Generalissimo: also he had a seal big as a man's head engraved for him with the four characters: *Ch'eh-sin-chung-liang* 赤心忠良: "Sincere and Conscientious". He also conferred on him the office of spirit protecting the capital of the Empire.

*Wang Yuen-shwai* was most beneficent. As soon as ever the Taoist priests communicated with him any business by means of their charms, he straightway settled it. He puts to death all the grievous wrong-doers he can discover and so people are on their guard against offending him. He is of a very irascible temperament: he always keeps close to the Gate of Heaven and as soon as *Yuh-ti* commissions him to redress any wrongs down in the world, he is off at once without delay. (1)

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(1) *Sheu-shen-ki* 搜神記 (下卷) p. 10.



## ARTICLE XXV

SIE-T'IENT KIÜN (T) B.

謝 天 君

SIE THE HEAVENLY LEADER

*Sie-t'ien-kiün's* name was *Sie-shi-yung* 謝仕榮, his fore-name was *Lei-hing* 雷行: his father was *Sie-ngen* 謝恩. When he was born on one first of the month during the period *Chen-kwan* 貞觀 627-650 A.D., fiery wheels fell from the skies over Shan-tung and lighted up the air with a marvellous light. Endowed with a violent character and very irascible, *Sie-shi-yung* 謝仕榮 knew no fear, but his conduct was upright and he became sub-prefect of *Shan-yin* 山陰. A superior official in *Liao-tung* 遼東 pressed for the remittance of the taxes in order to "squeeze" a thousand of taels from *Shi-yung*. But the latter gave nothing but rather reported the matter to the viceroy who visited his displeasure on the higher official of the two. This latter then demanded of *Shi-yung* a present of a helmet and breastplate of silver. The sub-prefect passed off on him an ox-hide with tin-plates.

The superior officer now devised another scheme for paying off *Shi-yung*. He sent a memorial to the viceroy praising his enemy's military qualities and recommending him as the only one capable of dealing with the rebels. So *Shi-yung* was put in charge of the expedition and came off victorious. Being a careful commander, he foresaw that the rebels might immediately try a surprise attack. He stationed his soldiers around the camp, not in it, occupying the best commanding positions: sure enough, the enemy returned but found himself overwhelmed with arrows and had to retire.

*Yuh-ti* 玉帝 canonised *Sie* as *Hwo-teh-t'ien kiün* 火德天君 Heavenly Sovereign of the Beneficent Planet Mars. He has



Fig. 174

謝天君



Sie-t'ien-kiun.  
*Sieh, the heavenly leader.*







control of summer. He is depicted as wearing a Tao-adept's head-gear, and his feet move on fiery wheels: in his hands he carries a golden staff. (1) It is easy to distinguish him from *Nach'a* (Article XV) by the difference of attributes. Sometimes he is depicted with six arms and three heads (Tantra style) and riding on his fiery wheels: so he is to be found on a representation from the *Hwo-sing* Temple.

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 4-5.

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## ARTICLE XXVI

HWUN-KI-P'ANG-YUEN-SHWAI (T.B.)

混 烝 龐 元 帥

GENERALISSIMO P'ANG

This worthy's name was *P'ang-kiao* 龐 喬: his fore-name was *Chang-ts'ing* 長 清. His father *P'ang-ting* 龐 定 and his mother (*Yao* 姚 was her family name) lived at *Tu-k'eu* 渡口 by *Han-kiang* 漢 江. He was born during the reign of the *Han* Emperor *Hien-ti* 漢 獻 帝 in the year *Kwei-yeu* 癸 酉, 193 A.D. on the *Kwei-hai* bay (the cyclic number 癸 亥) in the eleventh month.

All his ancestors had been boat-people and the family enjoyed a high reputation among travellers. Once a lady had passed the ninth of the ninth moon on board their boat and had left behind her a hundred pounds in gold. She came back next day to recover them and *P'ang-kiao* 龐 喬 gave her back the sum entire and would not accept the gratuity she offered.

On the twenty-eighth of the twelfth moon, in the evening, a young woman came to cross the river. It was snowing and nobody dared to go across. *P'ang-kiao* gave her shelter, got her clothes dried, and on the thirtieth his father took her on board to bring her to her home. But it was a stormy day, the River was rough and the boat capsized. *P'ang-kiao* leaped into the waves, bent on saving his father: thrice he brought him to the bank and thrice the wave swept them out to the depths. Yet *P'ang-kiao* and the father managed at length quite exhausted to save themselves. The woman had meanwhile disappeared, but it was she who really had saved them: it was *Kwan-yin-p'u-sah* 觀 音 菩 薩. When the father and son got safe on to the bank, they found



Fig. 175



Hoen-k'i-pang yuen-choai.  
*The Generalissimo Hwun-k'i-pang.*







there scores of *Kwei* 鬼 spirits of the dead, ghosts (1) weeping all around them disappointed that they had not been able to drown them (2).

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(1) On the 30th day of the 12th moon, all these ghosts leave the nether regions or other abodes and gather about rivers, lakes, streams in order to drown anybody who ventures to come there. Anyone of the ghosts that secures his victim, gives his place in Hades to the soul of the drowned and himself enters a new incarnation. This same is true of the 30th of the 7th moon. *Hinc illae lacrimae*.

(2) *Sheu-shen-ki* (下卷) 搜神記 p. 8

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## ARTICLE XXVII

LI-YUEN-SHWA1 (T)

李 元 帥

GENERALISSIMO LI

*Li-fung* 李 封 was born exacty at midday on the fifth of the moon in 592 A.D, (in the year Jen-tsze 壬子, during the *Sui* 隋 dynasty). His father's name was *Li-fung* 李 芳 and his mother's *Sun-shi* 孫 氏. *Kin-kiang-k'eu* 錦江口 was the place of his birth.

*Li-fung* became a formidable pirate on the Southern seas: he had fled from his home because he had killed the murderer of a neighbour's parents: to this step he had been led by an irresistible temper and herculean strength. He took refuge in a temple of a marine divinity and there five genii who saw him coming cried out, "Here's an angel coming !" *Li-fung* asked them how they knew and they explained that as officers of *Lung wang* 龍 王 their business was to seize the water demons. So saying, they brought out a sword from their den, gave it to *Li-fung* and disappeared. This vision kept puzzling him thereafter.

Here are some of his *exploits*. On the Kiang 江 (the River) he one day spotted a suspect boat and went on board: it was a pirate-ship full of young women and laden with valuables. He set the women free and lectured the pirates on their robberies.

On another occasion, still on the Kiang, he perceived in the bed of the river a monstrous devil, and all about were huge waves stirred up by a terrifying wind. *Li-fung* jumped out of the boat and began to walk over the waves: a black wind raged frantically hollowing out the waters: the devil appeared face to face with *Li* in the form of a colossal *Kiang-chu* 江 猪 — a river-pig, a porpoise — large as a mountain with a tail more than 90 feet long and attended by seven other demons. *Li-fung* killed



李元帥



Li yuen-choai.  
Generalissimo Li.







them all and the storm grew calm. The next night a spirit came to thank him for his exceptional services and to assure him that he would beg *Yuh-ti* 玉帝, to recompense him for them. *Yuh-ti* did reward him by canonization with the title of "Generalissimo *Li*, chief of the advance-guard"; he was assigned two marshals as assistants (1).

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(1) *Sheu-shen-ki* 搜神記 (下卷) p. 9, 10.

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## ARTICLE XXVIII

## LUI-T'ÏEN-KIÜN (T)

## 劉 天 君

## LIU, THE HEAVENLY CHIEF

The work *Tsah-ki-chuan* 雜記傳 calls him *Liu-tsun* 劉俊: *Liu-fuh* (劉福) was his father and his mother was a *Sie* 謝. He was born during the dynasty of the Eastern *Tsin* 東晉 in a fisherman's boat at *Min-kiang* 岷江 on the 12th of the 8th moon of the year *Keng-tsze* 庚子 (a cyclic number that might stand here for 340 or 400 A.D.).

One day when his mother was drawing water from the Kiang 江, he fell into the water but was so lucky as to cling to some floating wreckage until his father could haul him out. Though his family was very poor, they managed to send him to study under *Lo-chen-jen* 羅真人 who taught him the "five thunders" recipe by which he could control winds and rains. By a public spirited use of this power, he made himself the benefactor of the countryside and all the people went to honour him as a *p'u-sah*. So he quitted the place but the peasants erected a temple to him and prayed to him with sure effect.

At this time, a drought affected the regions under the Eastern capital. The Emperor was in great distress and on hearing that *Liu-tsun* was an infallible help, he went and prayed to him. The drought was broken and the harvest was excellent. The Emperor conferred on *Liu* the title of *Hüen-hwa-ts'e-tsi-chen-kiün* 玄化慈濟真君: True prince merciful benefactor of the Empire. *Yuh-ti* 玉帝 ratified this title and entrusted to *Liu* the Supervision of the Five Cereals. (1)

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(1) *Sheu-shen-ki* 搜神記 (下卷) p. 10.



Fig. 177

劉天君



Lieou-t'ien-k'ün.  
*Liu, the heavenly leader.*









王高二元帥

Les deux généralissimes Kao et Wang.  
*The two Generalissimos, Kao and Wang.*







## ARTICLE XXIX

WANG, KAO RH YUAN SHWAI (T)

## 王 高 二 元 帥

## THE TWO GENERALISSIMOS, WANG AND KAO.

The "*Fung shi chwan*" 封史傳 gives them the names *Wang-t'ieh* 王 鉄, Wang the Iron and *Kao-t'ung* 高 銅, Kao the Brazen. *Wang* was from the south of *Yung-ch'eng* 榕 城 and *Kao* from the north of *Ki-yung* 薊 雍. Both were born the same year, 839 B.C. while *Li-wang* 厲 王 of the Chow dynasty was living, though just then he was in exile and a sort of republic was in power.

The two had become sworn brothers: they held various offices in different provinces of the empire but when *Han-wang* 韓 王 took no account of their advice, they resigned.

One day *Kao-t'ung* informed his friend that he was going away on a voyage to *Nan-ling* 南 嶺. "Do you not know that that district is infested with tigers?" asked his solicitous friend. "Death or life is of small account," answered *K'ao-t'ung*. So he went off, and of course shortly his friend must follow him. It was only *Wang-t'ieh* who met a tiger and he killed it. *K'ao-t'ung* went to meet his friend, anxious lest he be the prey of tigers and they made the return journey together. This friendship it was that won the popular titles of Iron and Copper: so solidly was their friendship welded.

In consideration of their bravery, *Yuh-ti* 玉 帝 conferred on them the title of Superintendants of the Tiger Hill. (1)

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(1) *Sheu-shen-ki* (下 卷) 搜 神 記 p. 10-11.



## ARTICLE XXX

**T'IENT-HWA-PIH YUAN SHWAI**  
(of the Thunder Department)

田 華 畢 元 帥

**GENERALISSIMO T'IENT-HWA-PIH.**

The family name of this personage *T'ien* 田 and his other names are explained below.

This worthy, really being terrestrial electricity, took to himself a human body in a field 田. His birth took place amid terrifying portents: thunder, lightning, gales and rain; but when the new-born babe striding a huge serpent appeared, all the bees fled to feed him with their honey.

On growing up, he took the family name of *T'ien* (田 Field) with the personal name of *Pih* (畢 Complete) because his birthplace was a field set off with flowers of which he presumably was the latest, the finishing touch. Then he retired to a hermitage on Mt. *Luh-lu yen* 轆轤岩 (Windless Precipice). It was at the time when *Nü wo shi* 女媧氏 (1) was engaged in stopping up the north-east gap in the sky; she was not successful with her five-coloured earth. So *T'ien-pih* came to her help with a mixture of the essences of fire, water and primal rock matter; the fusion was forwarded by the South wind and then a dreadful crash shook earth and sky. The gap was filled.

Later, he helped *Hien-yuen-hwang-ti* 軒轅皇帝, to reduce the rebel *Ch'i yeu* 蚩尤 by showering on the rebel five-coloured fire amid a whirl of wind and thunder. *Hwang-ti* conferred on him the title and function of Dragon-master. But *T'ien* found all this incompatible with being a hermit and declining withdrew to *Hwa-siu* 華胥. Henceforth he added *Hwa* to his name.

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(1) See account of *Nü-wo* 女媧氏 Vol. XII Art. XLVI p. 1070.





Le généralissime Tien-hoa-pi.  
*The Generalissimo Tien hwa-pih.*







When in the reign of the Emperor *Yao* 堯, the demon monsters and the ten suns were causing trouble and terror on earth, *Yuh-ti* 玉帝 by edict conceded *T'ien-yuen-shwai* the right to range over heavens, sun and moon, riding on the lightning and carrying in his hand the thunder-banner.

At the end of the *Han* 漢 dynasty, the demons again scoured the earth and human perversity was at its worst. So *Yuh-ti* canonized *T'ien Hwa* with the title *Lei-men-pih yuan shwai* 雷門畢元帥, *Pih* generalissimo of the Thunder Gate (i.e. Ministry or Department, Porte). He entrusted to him the supervision of the twelve subdivisions of the Department to aid *Chen-wu* 真武 in overcoming the demons of epidemics, attending to droughts and floods, and putting to death criminals. (1)

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(1) *Sheu-shen-ki* 搜神記 (下卷) p. 11.

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## ARTICLE XXXI

T'IENT YÜ YUAN SHUWAI

田 雨 元 帥

THE GENERALISSIMO "Field Rain."

This fabulous personage was the son of the Green Dragon who flying from the pursuit of *Ts'e tsi chen kiün* 慈濟真君, had come to hide in the grotto *Hwang-sha-tung* (Yellow-sand Cave) 黃沙洞 in Sz-ch'wan and there had taken to himself a beautiful woman called *P'ang* 龐. *Ts'e-tsi* overtook them as the woman was with child: the Green Dragon took to flight and the woman hid herself in a field. The pursuer found her there and caused the instant birth of the child by a frightening pass of his sword. He did no harm to the child though it had the head of a dragon, but bade the mother suckle it. As the rain fell and the thunder growled at the moment of the birth in the field, the name *T'ien yü*, Field Rain, was given the child.

At the age of six *Tien-yü* was entrusted to *Chang-chen jen* 張真人 to be educated: his tutor taught him the science of thunder and gave him the name *Ts'üen-ling* 全靈. Then in retirement on Mt. *Tse-hwa* (Purple Flower Mt.) 紫華山, he began to meditate on how he came into being and asked a venerable Taoist adept to enlighten him. Thus he learned that his father was the Green Dragon and that his mother, now blind, was living at *Lung-yeu* 隴右 in Sz-ch'wan.

This news inspired him with deep resentment for the pursuer of his father. Two years after that, he went to visit his mother and in a fit of resolution to avenge his father, he tore up the cloth of his tent and made of it a flag: with this he coursed the skies to hunt out his enemy. His mouth exhaled water which became clouds and at the waving of his standard, the thunder rolled. Twelve demons stopped his career and *T'ien-yü* enraged gave battle, but there was no decision.



Fig. 180



Tien Yu Yuen-choai.

*Tien-yü Yuan-shwai (Generalissimo Tien-yü).*







*Yuh-ti* 玉帝 then summoned *T'ien-yü* and explained that *Ts'e-tsi* had been aiming only at the general good by driving off the Green Dragon and so *T'ien-yü* must not bear him a grudge: as for the twelve demons, though indeed they deserved death, now that they had stayed him from vengeance, they desired to become his subordinates.

Now *Yuh-ti* canonized him as *Hiang-yao-k'iu-sie yuan shwai* 降妖祛邪元帥: the Generalissimo conqueror of hobgoblins and exorcist of the obscene. He is represented as holding in his left a thunder-bolt and in his right a yellow flag. Fig. 180 shows a character inscribed 令 on the triangular flag attached to a dart: this is *ling* 令; it is a royal commission. (1)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 12-13.



## ARTICLE XXXII

TANG YUAN SHWAI (T)

黨 元 帥

GENERALISSIMO TANG

This Generalissimo was born at *Hwai-chow* 懷州 during the reign of the *Sung* Emperor *Chih-tsung* 宋哲宗 in the *Yuan yeu* period (元祐), 1086-1094 A.D. All we know about his parents is that his father had a posthumous title *Ho-kia-tsai-siang* 何家宰相 and that his mother belonged to the *Ch'en* 陳. On the day of his birth, there appeared on the high-road some thirty children with flags together with a new-born babe: the children explained that they were escorting "*Yih-luh-fuh-sing*" 一路福星 "The lucky star for all the way." The child's complexion was black but he was endowed with all the talents of mind.

Tang was three years a Commissioner of Inquiry and he proved to be above corruption: he meted out justice to all, be they relatives or absolute strangers, and his skill in unravelling cases passed as miraculous. It passed into a popular saying that if the Black Judge put a man in prison, it was deserved, and it became the theme of popular songs that nor man nor devil for sheer awe could look at him without tears.

He died aged 97 and *Yuh-ti* 玉帝 canonized him. As symbol he carries a mace. He is a punisher of evil-doers and a rewarder of the good. (1)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 13.

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Fig. 181



Tang-yuen-choai.  
*Generalissimo Tang.*







石元帥



Che-yuen-choai.  
*Generalissimo Shih.*







## ARTICLE XXXIII

SHIH YUAN-SHWAI (T)

石 元 帥

GENERALISSIMO SHIH

The seventh year of the *Chow* Emperor *Süen-wang* 周 宣王, 833 B.C., is given as the year of *Shih*'s birth; and the day was the Pure Brightness Festival — *Ts'ing ming* 清明, the 6th of April. That day the dragons had great rejoicings and there was rain and wind. He was born in *Siang-k'i* 相溪 of a father called *Wen fu* 文甫 and a *Han* 韓 mother. He bore the name of *Shen-yuh* 神毓 (Divine rearing). Possessed of a pleasing exterior, he went off to study under *Yin-yü* 尹于 at *Kwan-chung* 關中.

Later on, he built a house south of Mt. *Mei* 眉山 and stayed there. During the seventh month, an alarming draught set in: the harvest was in jeopardy and the peasants came to consult *Shih* in their distress. So he took a bath, changed his clothes (ritual proceedings before worship), burned incense and made prostrations: the people joined with him in worship. The prayers were heard and rain fell. But during the prayer, *Shih* was suddenly changed into an immortal: only his garments marked the place where he had stood. New arrivals now announced that they had met *Shih* escorted by over a hundred men with flags riding eastwards. He bade them thank the villagers on his behalf and explain that *Yuh-ti* 玉帝 had entrusted him with an urgent mission.

*Shang-ti* 上帝 put him at the head of the Thunder Department with the office of rewarding the good and punishing the evil (1).

(1) *Sheu-shen-ki* (下卷) 搜神記 p. 13-14.



## ARTICLE XXXIV

## FU-YING-YUAN-SHWAI (T) B

## 副 應 元 帥

## GENERALISSMO FU-YING

At the foot of the famous *T'ai-shan* 泰山 in *Shan-tung* there dwelt one *Fu-ho-kung* 副賀公 and his wife *Ngeu yang shi* 歐陽氏. They had a son *T'ai yü* 泰字. He was born in the first month of the year *Jen-yin* 壬寅 during the reign of the *T'ang* Emperor *Hsi-tsung* 唐僖宗, 882 A.D. (1) The child proved to be of an energetic, choleric temperament.

Grown up, he stood for the examinations and failed. So he shut himself up in his room and studied intensely. One night as he sat studying, one of the Demon-foxes—one with nine tails — taking the shape of a man, opened the door and wished to start a conversation with *Fu-ying* but the scholar would not take any notice of the intruder.

Next day, the fox came again, and now knocked at the window but the student did not make any sign of attention. Now the fox became a monstrous giant with eyes as big as bells, jaws like a dragon's and a mouth like a tiger's: this monster entered the room, sat upon a tea-table and began to fire its eyes and nose with a fire-brand which it had in its hands. The recluse, without looking up from his books, told the monster that he knew quite well he was the same as yesterday's intruder, but that it did not frighten him in the least. With that he flung his brush for red writing at the Demon-fox full in the face. The monster on the instant turned into a woman, thanked him and said: "You are a high dignitary: *Yuh-ti* 玉帝 shortly will put

(1) Whole account is from *Sheu-shen-ki* (下卷) p. 14 but the account there wrongly gives the date as 9th year of *Kien-fu* period 乾符; it was the 2nd of *Chung-hwo* 中和: *Kien-fu* was only 7 years long.



Fig. 183



Fou-yng Yuen-choai.  
Generalissimo Fu-ying.







you in charge of all spirits and hobgoblins in this region. May I hope that you will pardon my faults?" "From now on, " replied the recluse, "you must turn over a new leaf and practice virtue."

In fact, *Yuh-ti*'s edict soon was published summoning Generalissimo *Fu-ying* and conferring on him the dignity of regent and notable of the district.

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## ARTICLE XXXV

YANG YUAN SHWAI (T) B.

楊 元 帥

GENERALISSIMO YANG

The information about this personage is more than usually vague. His father was *Yang*, his mother was *Sü* 徐 and he was born in one of *Keng-shen* 庚申 (cyclic number) years under the Han dynasty 漢 on the 16th. of the 10th. month. He was given the name *Piao* 彪, "Little Tiger," because immediately before his birth a tiger was seen running up — and the peasants began to cry out, "Tiger! Tiger!"

Becoming a mandarin under the Han Emperors, he obtained the pardon of a robber whom the Emperor was about to put to death, and once when local mandarins tried to corrupt him with a gift of a thousand silver pieces, he went on with his resolution. Whilst he exercised his functions at *Yang Chow* 揚州, he distinguished himself for courage and perfect integrity.

*Shang-ti* 上帝 granted him the post of terrestrial spirit and attached to him is a military officer. He has authority both over this world and the world beyond: — 1) in the other world, over the demons of the five directions and over the ten rulers in Hades, 2) in our world, he is charged with the rewarding of good and evil actions and further has a power of restraint over the demons of the sea and of mountains. On the whole, as a reward for his own observance of law, he has been elevated to the position of a formidable potentate. (1)

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(1) *Sheu-shen-ki* (下卷) 搜搜記 p. 15,

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Yang-yuen-choai et son officier militaire.  
*Generalissimo Yang and his military attendant.*







ARTICLE XXXVI

KAO-YUAN-SHWAI (B.T.)

高 元 帥

GENERALISSIMO KAO (a faultless healer).

*Kao-yuan-shwai* 高元帥 was a reincarnation of *T'ai-yih-chen jen* 太乙真人 (Article XII) in the womb of one *Mei*, 梅, wife of *Kao-ch'un-kung* 高春公. For the date of his birth we have only the very indefinite data, the *Kia-tsze* day (甲子 first of a cycle) of the 11th month of a *Kia-tsze* year. At birth he dazzled everybody with the fire-like brilliancy of his body, so his parents threw him into the *River* 江 as an evil genius. But *Yoh-shi-t'ien-tsun* 藥師天尊 (The Deva Medicine-Man) saved him and took him as a disciple. The boy grew up to be very beautiful and his master called him *Yuan* 員 and taught him all kinds of wonderful spells.

*Kao-yuan* could cure monkeys, serpents, tigers of their maladies or wounds. For instance he cured a tiger of a bad throat by the application of the bone of a serpent.

He had a remedy for every evil. Once he came upon an immortal who had a suppurating sore on his back: he got the wound to close by the application of the dew from the flowers called *K'üing-hwa* 瓊花 (flowers of the immortals). This particular immortal, bent on founding out a weak spot in *Kao*'s art, told him of an old cypress that was withered and dead and challenged him to revive it. "Quite easy", said *Kao*, and sprinkling it with *Kwan-yin* 觀音 lustral water, he made the tree live again. Then the immortal proposed to him the difficult task of providing issue for a childless grandee: but *Kao* had a nostrum in his pharmacopeia for that too. "All very well," said the immortal, "but you doctors only heal one evil by causing another. The simples you use would have produced seeds and from the seeds



new plants might have come: you injure the plants to cure men". So *Kao* could only sigh, "True! One cannot save both at once": he thanked the immortal for this reminder and gave him a recipe for resuscitating people.

As *Kao* had on his voyages done an immense amount of good, *Yuh-ti* 玉帝 conferred on him the title: Generalissimo *Kao*, avatar come from the nine skies. (1) His statue is to be found in the temples of the god of healing or in those where Buddhists worship *Yoh-shi-fuh* 藥師佛, The Healing Buddha. (Baishajyaguru: see Chin. Sup. Vol.VI p.115)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 16-17.

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高元帥

Kao-yuen-choai le médecin transcendant.  
*Generalissimo Kao, the peerless doctor.*







張元帥



Tchang-yuen-choai le protecteur contre la variole.  
*Generalissimo Chang, who protects from smallpox.*







## ARTICLE XXXVII

CHANG-YUAN-SHWA1 T.B.

## 張元帥

GENERALISSIMO CHANG, AVERTER OF THE SMALL-POX.

*Chang's* father had the personal name *Kwei* 珪 and his mother was a *Hwang* 黃. He was born at *Ning-hai* 寧海 in *Shan-tung* in 703 A.D., i.e. the year *Kwei-mao* 癸卯 during the reign of the Empress *Wu-heu* 武后, on the *Kwei-mao* 癸卯 day of the 8th moon.

*Chang* had a very handsome face with splendid beard and resembled *Wang-ling-kwan* (1) 王靈官. He was possessed of a clear intelligence and passed the official examinations, becoming a prefect of the second class. He was greatly esteemed for his consistent justice. During his administration many students took their degrees for he was never severe towards them. When the surrounding districts were ravaged by an epidemic, his was spared and the residents built a temple and honoured him there.

*Yuh-ti* 玉帝 knowing him to be exactly just and of a piercing intelligence, conferred on him the title, "Speedy Avenger of Injustice," and the office of watching epidemics. Also he was to guard infants against small pox. (2)

*Chang* is one of the male divinities of the small pox and his statue is to be found in very many temples.

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(1) See Article XIX above.

(2) *Sheu-shen-ki* (下卷) 搜神記 p. 20.

Cf. Vol. X (below) : Chap. V Art. III p. 757 sqq.

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## ARTICLE XXXVIII

SIN-HING, KEU YUAN-SHWAI

(Thunder Department) (T) C

辛 興 苟 元 帥

In the prefecture of *Ku-yung-chow* 古雍州 on Mt. *Shen-lei* 神雷山 (Mountain of the Spirit Thunder) the thunder-god was wont to come forth out of the mountain-side at the 10th moon: during summer and autumn he hid under the form of a hen. A poor wood-cutter of *Yung-chow* named *Sin-hing* 辛興 and with the added name of *Chen-yü* 震宇 used to cut fire-wood for his mother. One day in the eighth month while cutting faggots on Mt. *Shen-lei*, he had the good fortune to come across five hens roosting in the depths of a cave. He took them off home to his mother. She put four of them into a crate-basket, covering them over with clothes, but she kept the other out to kill it and cook it for a meal. But this hen spoke and said to her: "Beware, I am the Spirit of the Thunder: you cannot eat me: beware of doing me any harm." The old lady was quite unmoved by this prodigy: thereupon the lightning flashed and she was dashed to the ground.

*Siu-hing* came back again, this time with fire-wood and wine and found his poor old mother lying lifeless on the floor. He could not understand why his mother, so good an old woman, should have been killed or how she could have died so suddenly. Just then the wind howled, the thunder rolled and from amid the thunder-clouds the outraged divinity was about to kill *Sin-hing*. But instead, in consideration of Sin's filial piety, a Taoist adept appeared and said, "If I have killed your mother, the reason is that she was about to kill me. Do not bear me any grudge: I am the Thunder-spirit and I now ask your pardon." Thereupon, he gave *Sin* 12 iron-pills. Sin swallowed them and was completely metamorphosed. His mouth became a beak; he



grew wings: in one hand he held a hammer and in the other a wedge: beneath his feet were five drums. His first task was to save his mother. That done, he disappeared.

The sovereign of the heavens canonized him for his great filial piety with the title: Generalissimo of the star *Keu*, member of the Thunder Department. Along with *Pih-yuan-shwai* (Article XXX) he rules over the demons of the five directions. (1)

*Chang's* statue along with of *Pih-yuan-shwai* is often to be seen in temples of *Chen-wu* 真武, e.g. in that at *T'ai-hing*.

This spirit seems to be merely a doublet of *Lei-kung* 雷公 (the Thunder Divinity) and has no historical prototype.

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 21.

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## ARTICLE XXXIX

## T'IEH-YUAN-SHWAH (T) B.

## 鐵 元 帥

*T'ai-yih-chen-jen* 太乙真人 received from *Yuh-ti* 玉帝 an order to send one of the six *Ting* 丁 spirits (see Art. XIII) to earth to be born from a *Yen* woman 顏: for the child there was to be no father. The birth took place on the seventh day of the fifth month in the year *Ping-wu* 丙午 of the Emperor *Sin* 辛 of the *Shang* 商 dynasty. (1) The name of the child was *T'ieh-t'eu*.

From early youth, he was remarkable for courage and daring and his strength was such that he could knock over nine oxen. So in a series of Herculean toils, he killed a demon south of *Shui-ying* 水潁, tamed a horse of fire north of *Yin-shan* 陰山, killed another demon at *Ye-hwo-miao* 野火廟, took captive a Demon-fox at *Tse-hü-leu* 紫虛樓, and destroyed a Demon-snake of the *Kiang* 江.

*Yuh-ti* rewarded his bravery by confiding to him the administration of the Northern lands and honoured him with the title of "Fierce, Impetuous Generalissimo T'ieh." (2) The whole story seems to be lacking historical basis.

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(1) There were three Emperors of this name in the dynasty: *Siao Siu* (1373-1352 B.C.); *Lin Sin* (1225-1219 B.C.) and the infamous *Chow Sin* 紂 辛, the last of the dynasty (1154-1122 B.C.). The year *Ping-wu* does not fall in either of the first reigns: it falls on the year 1155 B.C. and perhaps this may be meant as the first year of *Chow-sin*: if not, the dating is purely at random.

(2) *Sheu-shen-ki* (下卷) 搜神記 p. 23.

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Fig. 187



鐵元帥

T'ieh-yuen-choai.  
Generalissimo T'ieh.







康元帥



K'ang-yuen-choai.  
Generalissimo K'ang.







## ARTICLE XL

K'ANG-YUAN-SHWAI (B T.)

## 康 元 帥

GENERALISSIMO K'ANG

An incarnation of the dragon-horse took for its father *Kwang-yeu* 廣猶 and for its mother a *Kin* 金: these people dwelt on the banks of the *Hwang-ho* (Yellow River) 黃河. The birth of the child, *K'ang*, took place on the wholly mythical date of the 9th year of the Emperor *Jen-hwang* 仁皇 during the period *Yen-teh* 炎德.

*K'ang* was remarkable for his compassion: he never did harm to any living being. Worms and ants were the objects of his tender care. His one great pleasure was to drink a pure noble wine.

One day he saw a bird of prey swoop on a little heron and carry it off but the little bird fell to earth again with a broken wing. So *K'ang* took it home, bandaged its wing and nursed it: the heron grew big and one day brought in its beak a stem of the herb of immortality which it presented to its benefactor.

On the lips of the people, he was spoken of as the "beneficent" for he cured all sicknesses. So the Celestial Monarch confirmed the title formally as: "Beneficent and sage generalissimo," and conferred on him supervision of the four cardinal points. He is depicted as carrying a club in his right hand and a golden axe in his left. (1)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 23.



## ARTICLE XLI

## MUNG YUAN SHWAI (The Merciful) (T) B

## 孟 元 帥

Somewhere in the fourth century B. C. a temple was built in the kingdom of *Chao* 趙 in honour of *Mung* with the title of *Tsiang-kiün* 將軍, Marshal. The actual dates of his life are uncertain. He was born on the 12th of the 8th moon in the *Wu sheng* year 戊申 of a mother *Kwok* 郭 and a father *Ki-hao* 其浩. The child's name was *Mung-shan* 孟山. He died in the 12th moon of the *Keng-ch'en* year 庚辰.

Being very sympathetic, it happened that as mandarin his thoughts turned to his old mother and to the mothers of so many prisoners in his charge. These poor fellows, he reflected, could not go to see their mothers. So he visited his prisons and told the inmates how their state actually conflicted with filial piety. The prisoners wept and asked for the favour of being allowed to revisit their mothers. Then *Mung* made a proposal to them. "If you all promise to be back here by the fifth of the first moon, I will let you go home on the twenty-fifth of the twelfth moon." The prisoners agreed, were let go and kept their word. It became an annual custom.

So *Mung* began to meditate how these fellows were really good men: they had filial piety, they were trustworthy: they were even just in as much as they came back to pay their debt to human justice. So one day he said to them all, "If I set you all at liberty, will you conduct yourself well for the future?" "We have been bad in the past," they answered him, "but we swear that from now on, we will lead blameless lives." "Then," said the mandarin, "I set you all free." The prisoners said, "That is all very well for us, but what about you yourself?" "Oh, I have only one life and if I lose it in saving hundreds of



Fig. 189



Mong-yuen-choai.  
*Generalissimo Mêng.*







others, what harm does it do?" The convicts protested that they had merited death by their crimes and could not consent to purchase their liberty at the cost of his innocent life, seeing too that they owed him many favours. *Mung-shan*, now in tears, said, "Be assured, I have my own ways of managing." So the prisoners were freed from their chains, did obeisance to him and left.

The superior mandarin, one *T'eng* 滕, informed of what had happened sent for *Mung shan*, had him punished and censured him: "I order you to get back the 800 prisoners whom you have set at liberty: if one solitary prisoner is missing, you will forfeit your life." *Mung-shan* replied, "I am ready to die, but I cannot get back those eight-hundred." Then he seized a lance and tried to pierce himself: three times he tried and each time an invisible power struck it aside and only the lance-handle met his breast. *Mung* now heard someone calling him out of doors: on going out, he found a chariot waiting him ready harnessed, and a whole escort with flags.

*Mung* went off and paid his respects to *Yuh-ti* 玉帝 who canonized him as: Magnificent Generalissimo of the Kingdom of *Chao*. The heavenly sovereign placed two of the immortal's flowers on his hat and made him a present of a lance decorated with a yellow dragon. The higher mandarin sent a memorial on the event to the prince of *Chao* and this latter had a temple built in honour of *Mung* and gave him the title of Marshal. (1)

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(1) *Sheu-shen-hi* (下卷) 搜搜記 p. 25.26.

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## ARTICLE XLII

FUNG-HWO-YUAN T'IENT-YUAN SHWAI (T)

風 火 院 田 元 帥

GENERALISSIMO T'IENT (of the Wind and Fire Ministry)

This generalissimo (or apparently this group of brothers) had *T'ien-tsien* 田 鐫 as father and *Tiao-ch'un-hi* 刁 春 喜 as mother and came from *T'ai-ping-kwoh* 太 平 國. There were in all three brothers, matchless musicians: *T'ien-sün-liu* 田 荀 留, *T'ien-hung-i* 田 洪 義 and *T'ien-che-piao* 田 智 彪, in order of seniority. In the period *K'ai-yuan* 開 元 (713-742 A.D.), the *T'ang* Emperor *Hüen-tsung* 唐 玄 宗 took them as his music-masters. They were formed for cantatas and dances, and were excellent flutists. When they played their magic flutes, the clouds stayed in their course across the sky, and the harmony of their songs opened the *Lah-mei* flowers 臘 梅 花 (Chimonanthes Fragrans, a scented flower opening in the depth of winter, 12th moon).

The Emperor fell sick and in a dream he saw the three brothers playing the Chinese equivalents of mandoline and violin; the harmony of their tones charmed him and he awoke cured. So he made marquises of the three of them.

They are in one account credited with the invention of the dragon-boats, the once national event in China on the 5th of the fifth month (1). The Taoist Grand-Master was engaged in staying an epidemic but the demons proved intractable. So he consulted the three brothers. *T'ien yuan shwai* caused a large boat named "*Shen-cheu*" (Spirit-boat) 神 舟 to be constructed. This was to be manned by a million spirits under orders to keep beating drums. The din enticed the demons out from the town

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(1) *Sheu-shen-ki* (下 卷) 搜 神 記 p. 24.



Fig. 190



Les trois frères musiciens.  
*The three Brothers Musicians.*







to listen to the concerted sound. *T'ien yuan shwai* seized them and drove them away with the help of the Taoist Master.

*Chang t'ien shi* 張天師 (1) recognizing *T'ien's* skill and craft, gave certain helpers and addressed a memorial to the Emperor *Hüen-tsung* (i.e. *Ming-hwang* 唐明皇) to inform of these striking deeds. The Emperor canonized the brothers with the title of marquises. All the members of their family received posthumous titles of nobility. (2)

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(1) See Chinese Superst. Vol V p. 648 (Engl. Trans.) for the usual traditional explanation of the Dragon-boat festival, connecting it with the poet *K'üeh-yuen* 屈原 B.C. 332-295.

(2) The great wizard of Taoism, see Article IX above.

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## ARTICLE XLIII

## KIU-LI-HU-SIEN (T)

## 九 鯉 湖 仙

## THE GENII OF THE NINE CARP LAKE

At *Sien-yeu-hsien* 仙遊縣, a sub-prefecture in the district *Hing-hwa-fu* 興化府 in *Fuh-kien* 福建 there lived one *Ho-tung-p'an* 何通判 with his wife *Lin* 林. She bore nine children of whom the eldest was one-eyed and all the others blind. The father in despair determined to kill them all. But the mother found a man to take them off to the mountains towards the north-east of *Sien-yeu-hsien*. There on the mountain of the Nine Immortals they devoted themselves to the hermit's life: nearby is a lake and on its shores they concocted the elixir. Succeeding in their essay, they mounted each a red carp and disappeared: hence the lake is called *Kiu-li-hu* 九鯉湖, the Nine carp Lake. By the lake is a temple where great crowds gather every year to burn incense in honour of the nine brothers.

The poet *Hwang-mung-liang* 黃孟良 has commemorated the legend in verse. (1) Having described the wondrous landscape that is the setting of the story, he tells how the nine carps became nine dragons and raised the immortals to the heavens.

The "*Shen-sien-t'ung-kien*" 神仙通鑑 fixes a date for these events and adds picturesque details. According to this account, the King of *Min* 閩 (*Fuh-kien*) *Wu-chu* 無諸, in the days of the *Han* emperor *Wu-ti* 漢武帝 (140 — 86 B.C.), had a glorious palace built for himself amid the *Niao-shih* (Bird-rock) Mountains 鳥石山, in a site of enchanting beauty. On the ninth of the ninth in the year *Ping-ch'en* 丙辰 (125 B.C.), the king gave a great banquet. Someone told how the brothers *Ho* were engaged in making their pills of immortality on the borders of the lake below. The king immediately sent for them,

(1) *Sheu-shen-ki* (下卷) 搜神記 p. 58.



The brothers were asked whence they came and what their powers were. They answered that after a feast on Mt. *Sü-mi* (Su-meru 須彌山), they had gone off with *T'ai-kih-chen-jen* 太極真人 and each had now a special gift of magic. So they displayed their talents for the Emperor.

The first made a pass on the air and immediately a golden cup rose from the royal table and plunged down into the lake. The second pointed at one of the mountains: its rocky sides split and lotus flowers sprang forth. The third flew up against the face of a precipice, wrote letters there and came down the air again. The fourth by a breath, stirred a wind that whirled up rocks like a swarm of flies: on a sudden, the wind ceased and the rocks returned to their mountain caves. The fifth uprooted a fir and changed it to a gilded dragon which first flew aloft and then retired into a cave: with a bamboo branch, the genius made as if to fish it out and stirring up the dragon changed him back to a fir-tree again. The sixth with a hand-pass made a neighbouring mountain move off to the east and then called a mountain from the north to shift into the vacant site.

When the turn came for the seventh, he announced that as the brothers had already made the elixir, they were now about to depart. So he turned to the lake, and nine carps came at his summons. The nine brothers rode on the backs of the fish up into the skies.

From that on, the lake was known as the Nine Carp Lake and the mountain as that of the Nine Immortals. Now king *Wu-chu* 無諸 and his court on seeing this ascension of the genii had flung themselves on their knees and the fifth of the brothers let fall to earth the bamboo with which he had played the dragon: so the king treasured it and on the facing mountain *Niao-shih* 鳥石山 had a ferrace *Ling-siao* 凌霄臺 built to be a monument of these wonders. On the edge of the lake he had another temple built where sacrifice was offered annually to the Nine Immortals. (1)

(1) *Shen-sien-t'ung-kien* 神仙通鑑 Bk. VII, Art 7 p. 8 - Art. 8 p. 1.



## ARTICLE XLIV

WANG-SHI-CH'EN (T)

## 王 侍 宸

*Wang's* real name was *Wang-wen-k'ing* 王文卿; *Shi-ch'en* was an official title (Majordomo). He was born in the time of the *Sung* dynasty (XI, XII, XIII centuries A.D.). (1) He was noted for a most unusual cast of features.

When grown to manhood, he took to travelling all over the country. One day he met a magician who gave him a charm for setting the winds in movement and casting lightning-bolts. This magician was the Taoist on whom the *Sung* Emperor *Hwui-tsung* 宋徽宗 (1101-1126 A.D.) conferred the title of "Taoist Adept of the Palace;" this important personage often wished to make gifts to Wang but our worthy always refused.

Once upon a time, the district of *Yang-chow* 揚州 suffered a long period of drought. *Wang* was begged to command the rain. So he took his sword, filled his mouth with water (as Chinese laundrymen and others still do) and sprayed it like rain in the air, saying, "Let the Yellow River rise three feet!" Three days after, the mandarin of *Yang-chow* reported to the Emperor that a yellow rain had just fallen in his district.

In the epoch *Ta-yuan* (no such name 大元 in the usual period lists: 大觀 was 1107-1111 A.D.) a temple was built for *Wang* in the town of *Kien-ch'ang-fu* 建昌府. It became famous for prodigies and was crowded with worshippers. (1)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 59.

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Fig. 191



王侍宸

Wang-che-tch'en fait monter l'eau du fleuve Jeune.  
Wang-shi-ch'en raises a flood in the Yellow River.







## ARTICLE XLV

## LÜ-SHAN K'WANG-FEU-SIEN-SHENG (T)

## 廬 山 匡 阜 先 生

## MASTER K'WANG-FEU OF MT. LÜ

This teacher's name was *K'wang-shuh* 匡 續 and his personal name *Kiün-p'ing* 君 平 with a second style *Feu* 阜. He was born in the south of the Kingdom of *Ch'u* 楚. When he was still quite young he conceived the idea of living as a recluse and, refusing the offices presented by the Emperor *Wu* 武王 (1122 — 1115 B.C.), he retired to the south of Mt. *Nan-chang* 南 障 山 past which flowed the Tiger Stream 虎 溪. Here he built a hut of straw furnished barely with a couch and some books. Here he was visited by *Yung-ch'eng-kung* 容 成 公 disguised as a young man who taught him the secret of the immortals.

This *K'wang-shuh* 匡 續 was the second eldest of five brothers: the eldest was *K'wang-suh* 匡 俗, named *Tsze-hi* 子 希. The three younger brothers dwelt some time at *Lü-shan* in company with *K'wang-shuh* 匡 續.

In the reign of *K'ang-wang* 康 王, 1078-1052 B.C., *K'wang-shuh* professed himself a disciple of *Lao-tsze* 老 子 and even received from his lips all sorts of magic recipes. When *Lao-tsze* left the court to retire to *Poh* 亳, *K'wang-shuh* reentered *Ch'ou* 楚 where he arrived during the reign of *Chao-wang* 昭 王 (1052-1001 B.C.). There he taught his brothers the doctrine of immortality. About a thousand years later, the *Han* Emperor *Wu-ti* (140-86 B.C.) returning from the Sacred Hill of the South, Mt. *Heng* 衡 山 in *Hunan*, passed by *P'ang-li* (the Po-yang lake) 彭 蠡, and found there a temple of *K'wang-suh* 匡 俗 to whom he paid his respects. Thence he made for the *Sün-yang-kiang* 潯 陽 江. The noise of the drums on the imperial bark annoyed the



river-dragon who made such a disturbance of the waters that the boat was on the point of being swamped. Then there appeared an archer who walked over the waters and came to the imperial boat. Very respectfully he told the sovereign that he had been sent by his brother *Suh* 俗 to protect the imperial person as the emperor had just been praying in his temple. Then he shot some arrows into the dragon, killed it and disappeared, having restored calm to the waters. The emperor was puzzled and asked his Taoist-adepts to explain. "We know," said they, "that *K'wang-suh* has a younger brother *K'wang-shu* (匡續) and this is probably the Immortal who has appeared to you."

So the Emperor canonized him as: *Nan-kih-ta-ming-kung* 南極大明公: Most Illustrious Duke of the South Pole (or perhaps here "Extremity" as the Emperor had been visiting the Sacred Peak of the South).

*K'wang-shuh* had such marvellous powers as enabled him to command dragons and ride tigers. The five marshals of epidemics had to submit to him and take his orders. The Emperor *Wu-ti* had a temple built in his honour on the bank of the Tiger River. Later on, the prefect of *Kiu-yin* 舊隱, by name *Hwan-i* 桓伊, had it transferred to a site near the pass of Mt. *Lü* 廬山.

This genius has jurisdiction over the Ministry of epidemics and protects those who supplicate him in time of drought, floods or plagues. (1)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 59. *Shen-sien-t'ung-kien* 神仙通鑑 Bk. 4, Art. 9 p. 5; Bk. 5 Art. 1, p. 1; Bk. 8 Art. 6 p. 2.

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Liu-chan K'oang-fou-sien-cheng et son frère aîné K'oang-sou.

*The teacher Kw'ang-feu of Lü-shan, and his eldest brother Kw'ang-suh.*







Fig. 193



黃  
仙  
師

Hoang-sien-che le dessinateur de talismans.

*Hwang the Immortal, writer of magic charms.*







## ARTICLE XLVI

## HWANG-SIEN-SHI (T)

## 黃 仙 師

## HWANG THE IMMORTAL

As *Hwang* was the seventh among his brothers, he was usually known as 黃七公 *Hwang ts'ih-kung*: *Hwang* the Seventh. He was born at *Shang-hang-hsien* 上杭縣 in *Fuh-kien* in the prefecture of *Kiang Chow* 江州.

He was by profession a magician, a writer of charms: he exorcised devils with whips. Legend tells that the countryside was suffering great annoyance from a mountain-demon and a praeternatural stone. *Hwang* got the better of them with his charms and then got into the stone himself and never more came forth. That particular rock had something human about its shape, some resemblance to *Hwang-ts'ih-kung* 黃七公.

At *Chung-liao-ch'ang* 鍾寮場 a temple was erected in his honour on a rock called *Shih-k'i* 石岐. Afterwards it was removed to the south of *Shang-hang-hsien*. 上杭縣. (1)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 60.

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## ARTICLE XLVII

PEH-KHI-K'U-SIE-YUAN. (T)

## 北 極 驅 邪 院

## EXECUTIVE OF NORTH POLE EXORCISMS

This title is that posthumously conferred on *Yen-chen-k'ing* 顏真卿 who lived in the time of the *T'ang* Emperor *Teh-tsung* 唐德宗 (780-805 A.D.)

The Emperor used *Yen* as a trusty officer to oppose the rebel *Li-hi-lich* 李希烈 in 783 A.D. (Kwei-hai 癸亥). Before *Yen* set out against the rebel, his family entertained him to dinner at *Cheng-loh-p'o* 長樂坡. In his cups, he revealed that he had once upon a time met a Taoist adept by name *T'ao-pah-pah* 陶八八 from whom he had got the pill of immortality: but the Taoist had warned him, "In seventy years there will be great danger waiting you. I will expect you on the bank of the *I-loh* 伊洛 on Mt. *Lo-feu* 羅浮山." *Yen* confessed that now he felt that he was going to his death.

When *Yen* arrived at the Eastern capital to exhort the rebel to make his submission, this latter had him surrounded by minions who abused him and threatened to butcher him. But he remained so unmoved that *Li-hi-lich* 李希烈 actually treated him with respect.

The next year, 784 A.D. *Li*, had himself proclaimed Emperor and took the title of *Wu-ch'eng* 武成. *Yen* wrote from *Ts'ai-chow* 蔡州 a farewell report to the Emperor and *Li* shortly had him strangled. He was 77 years of age at his death and the emperor gave him the posthumous title of *Wen-chung* 文忠, "Distinguished and Loyal." Before his death he entrusted his gold belt to an imperial envoy and enjoined on him to bury his corpse carefully. This the envoy did to the south of *Ts'ai-chow* 蔡州.



Fig. 194



北極驅邪左判官

Yen Tchen-k'ing, canonisé, premier officier du Ministère des Exorcismes du pôle Nord.

*Yen Chen-k'ing, canonised, first officer of the Ministry that exorcises the North Pole.*







In 787 A.D. (*Ting-mao* 丁卯), the minister *Li-pi*(1) 李泌, begged the Emperor to order befitting obsequies for his loyal official, *Yen-lu-kung* 顏魯公 (the honorific title given by the Emperor, "Duke of Lu") who had died in the imperial cause. The Emperor sent his own son to bring the coffin to the capital. The prince got the coffin opened and though it was mouldering, the body was intact: hands and feet were flexible, the black hair and beard were several feet in length and the hands were so resolutely clenched that the tips of the fingers had pierced the palms of the hands. So the body was put into a new coffin and brought to the capital. The obsequies were performed with all the honours due to dukes. He was buried at *Peh-shan* 北山 near *Yen-shih-hsien* 偃師縣.

Sometime afterwards, a merchant happened to pass by *Lo-feu-shan* 羅浮山 and saw two Taoist adepts playing at chess under the trees. One of them addressed him and asked him where he came from. On learning he was from *Loh-yang* 洛陽, the Taoist smiled and said he wished to give him a letter for his family. Then he wrote a letter and entrusted it to the merchant. When the latter had returned to *Peh-shan*, he gave the letter to the custodian of the family tombs and he gave it to *Yen's* relatives. They recognized the writing as that of their ancestor: so *Yen's* grave was opened and found empty.

*Yuh-ti* canonized the worthy as *Peh-kih-k'ü-sie-tso-p'an-kwan* 北極驅邪左判官: First Military Officer of the Ministry of Exorcisms of the North Pole.

After some ten years, a family servant entered a temple of the *T'ung-teh-si* 同德寺 at *Loh-yang* 洛陽 and found *Yen-chen-k'ing* seated there on the altar of Buddha, clad in a white robe. The servant went closer to get a better look at him but the figure turned away its face and so kept concealing its fea-

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(1) A.D. 722-89. A famous scholar and statesman. In 756 he became councillor of the Emperor *Suh-tsung* 肅宗 and remained so for three reigns. Later on an ardent Taoist. See Vol. VII p. 468.



tures until finally it left the temple, passed into a garden and entered a hut built of two straw cells: into this the servant followed. *Yen* inquired about his relatives, gave the servant an ingot of gold for his journey and told him not to divulge what had happened. The servant, of course, on his return told all: the gold proved to be genuine and was sold. The people of the household got their horses and rode off to see for themselves but everything had vanished and they found only a fallow land covered with high grass. (1)

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(1) *Sheu-shen-ki* (下卷) 搜神記 p. 61.

*Shen-sien-t'ung-kien* 神仙通鑑 Bk. 16 Art. 1 p. 8; Art. 3, p 1.

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## ARTICLE XLVIII

## PEH-HOH-T'UNG-TSZE

## 白 鶴 童 子

## THE WHITE CRANE BOY

In the account of *Chih nü* (French ed. Vol. XI p. 1028) the reader will find how her son as a Crane-spirit carried his father off to heaven. Here we are concerned with its appearance in the biography of *Pao-che-shan-shi* 寶誌禪師 (or *Chi-kung* 誌公). (1) *Chi Kung* disputed with *Peh-hoh-tao-jen* 白鶴道人 the possession of Mt. *Ts'ien* 鰲山. The *Liang* Emperor *Wu-ti* 梁武帝 promised it to the first to get hold of the mountain. The crane flew off to take possession, but just as it was about to settle on the land, *Chi-kung's* 誌公 staff came whistling through the air behind and the crane took fright and flew beyond. The staff fell to ground and the site was adjudged to *Chi-kung* 誌公.

The statue of this White Crane Boy is to be found in many Taoist temples and the *Fung-shen-yen-yi* 封神演義 gives an account of his exploits. He was, according to this, the disciple of *Yuan-shi-t'ien-tsun* (Article I) 元始天尊, and together they helped the commander in chief of the *Chow* armies at the foundation of the dynasty (1122 B.C.). The White Crane Boy distinguished himself in the *Hwang-ho-chen* 黃河陣. When the heroine *K'üing siao* 瓊霄 entered the struggle, *Yuan* ordered his disciple to throw into the air his precious jewel, the magic *Ju-i* 如意. (2) In falling it broke the head of *K'üing-siao*. *Pih-siao*,

(1) See above Vol. VII Art. XXII p. 457 sqq. *Chi-kung* (A D.4 25-514), a famous Buddhist monk.

(2) A *Ju-i* is carried by *Tsz wei-sing* in Fig. 359,360 of Vol. XII: see also Fig. 131 (above).

Originally a Buddhist magic jewel, one of the 7 Precious things, the Saptnaratna. In China a sceptre, a symbol of Buddhist gods (and in Chinese court usage, a token of distinction). Said originally to be an instrument for back-scratching.



碧霄 her sister, came to avenge her loss: she cast her magic scissors in the air in order to kill *Yuan*. But *Peh-hoh's Ju-i* flies up a second time and colliding with the scissors, makes it crash to the ground. *Yuan*, availing himself of the chance, draws a box from his sleeve, flings it into the air and *Pih-siao* finds herself imprisoned and is killed subsequently. (1)

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(1) *Fung-shen-yen-yi* 封神演義 Bk. 5 Hwui 51, p. 1.

Also Chinese Superstitions Vol. XI Art. XI, p. 932 on *K'ang-san-ku-niang* 坑三姑娘 where Fig. 262 depicts the battle of 黃河陣 with *Na-ch'a*, and *Pih-siao* and her scissors.

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白鶴童子



Pé-ho-t'ong-tse.

*The divining youth Peh-hoh (White Crane).*







楊四將軍



Yang-se-tsiang-kun.  
General Yang-sze.







## ARTICLE XLIX

YANG-SZE-TSIANG-KIÜN (T.B.)

楊 四 將 軍

GENERAL YANG-SZE

*Yang* is one of the generals of the *Naga-king, Lung-wang* (the Dragon-King) 龍王 and is in charge of the policing of the waters. Therefore boatmen and the lumbermen on the rafts worship him.

In several temples in *Hai-men* 海門 his statue occupies a special altar and is much revered by the wood-merchants as the protector of the rafts of wood.

His symbols are a dragon, as he controls the rivers and watercourses and stills storms, and an axe, symbol of wood-cutters.



## ARTICLE L

## CH'HI-KIOH SIEN (T)

## 赤 脚 仙

## THE BARE-FOOT IMMORTAL

In the year 1009 A.D. (*Ki-yen* 己酉) during the reign of the *Sung* Emperor *Chen-tsung* 宋真宗 in the 10th month, a high official was ordered to Mt. *Mao* 茅山, where *Mao-kiün* 茅君 *Mao-ying* 茅盈 (1) was honoured, to demand from that spirit an heir to the empire. *Mao-kiün* happened just then to be staying at *T'ai-shan* 泰山, the Sacred Peak of the East: the god of *T'ai-shan*'s daughter, *Pih-hia-yuan-kiün* 碧霞元君, (2) was *Mao*'s wife. So *Mao* referred the request to the god who in turn presented it to *Yuh-ti* 玉帝, the Ruler of Heaven. *Yuh-ti* was just then at this palace of *T'ung-ming* 通明殿 and there were 12 bare-footed Immortals round his throne. *Yuh-ti* caught one of these smiling and pounced on him immediately for the duty of reincarnation and office of governing men.

The Immortal did not want to be reincarnated but *Yuh-ti* insisted and gave him as helps two *K'üeh* (曲) spirits, one civil (文 *Wen*) and one military (武 *Wu*). So "Barefoot" had to go, greatly regretting his smile.

On the 5th of the 10th month of 1010 B.C. (*Keng-suh* 庚戌), an heir was born to the Emperor. He was called *Sheu-i* 受益, Benefit received: but for all that, he wept uninterruptedly. So the Emperor by proclamation invited any person to supply a remedy for stopping tears effectively. A Taoist Adept called *Leu* 婁 presented himself, touched the little prince's head and said, "Don't cry! It had been better had you not laughed when you

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(1) See Article LIV for the Three Brothers Man.

(2) See below Vol. XI Art. XXII p. 990 sq.



were in *Yuh-ti*'s palace. Now, take heart! *Wen k'üh* 文曲 and *Wu-k'üh* will give help." The infant ceased crying.

A month after his birth, there grew up under his cradle a shoot of *Ts'ing ling-chi* 青靈芝, a herb of the Immortals. The little prince, from his earliest years, loved to walk bare-foot. (1)

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(1) *Shen-sien-t'ung-kien* 神仙通鑑 Bk.. 18 Art. 8 p. 1.

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## ARTICLE LI

WEN-YUAN-SHWAI (T.B.)

溫 元 帥

GENERALISSIMO WEN

The small town of "*White-stone Bridge*" in the *Wen-chow* 溫州 subprefecture in *Cheh-kiang* 浙江 was the birth-place of *Wen*. Though his family was of the people, his father was a scholar with the bachelor's degree. As he had no child, he went with his wife *Chang-shi* 張氏, called also *Tao-hwui*, 道輝 to pray to *Heu-t'o* 后土 (Sovereign Earth) in his temple.

During the night, his wife in a dream saw a spirit with golden armour who held in one hand a large axe and in the other a brilliant pearl which he was offering. "I am", said he, "one of the *Kiah-shen* 甲神 (1) and *Yuh-hwang*'s marshal. I desire to be incarnated in your womb and become a man: will you be my mother?" *Chang-shi* accepted as she was a pure stupid woman but her visitant a being full of wisdom and majesty. Then the spirit laid his pearl in her womb and she awoke.

After twelve months, she bore *Wen-yuan-shwai*: it was mid-day of the fifth of the fifth month and the year was 142 A.D., i.e. the first year of *Han-ngan* 漢安 during the reign of the *Han* Emperor *Shun-ti* 漢順帝. On bathing the child, his cousin exclaimed: "There are 24 charms written on his left side and 16 on his right and nobody knows the characters." (2) Soon after, all these vanished. The mother, because of her dream, called the child *Hwan Tsz-yuh* 環子玉; literally, Bracelet—Child-Jade.

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(1) Cf. *Che-rh yuenkieh* Appendice. Thence they give the name of these six spirits Taoist.

(2) See above Vol. III (Engl. Ed.) for specimens of the extraordinary characters used in charms.





温天王

Wen-yuen-choai.  
*Generalissimo Wen.*







From early youth, *Wen* displayed a ready talent. At seven, he studied the stars; at ten, the classics, histories and astronomy. At nineteen, he sat for the examinations and failed. At twenty-six, he abandoned literature for arms: and in the military examinations, he failed afresh. So he reflected sadly that in life he could not serve his monarch and his people, but consoled himself with the hope that after death he should aid the sovereign by destroying evildoers and abuses. He began to think of becoming a recluse, and while working over these thoughts, he saw a dragon which dropped a pearl at his feet: he caught up the pearl and swallowed it. The dragon began to dance and twirl before him. *Wen* seized the monster, bent him to a circle and rolled its tail round his arm. A change came on him immediately: his face went grey, his hair red, his body blue and his total appearance was terrifying. Thereupon the god of *T'ai-shan* 泰山 appointed him as his assistant in governing *T'ai-shan*, an office in which he distinguished himself.

*Yuh-hwang* canonized him, at first, as the Grand spirit with the Golden Neck; then, later on, as the Marshal, Chief of all the spirits, Supervisor of all officials of *T'ai-shan*. He bestowed on him a bracelet, a flower made of gems and a writing securing him free entry and sortie from heaven, allowing him to present himself in *Yuh-hwang's* palace to submit petitions in urgent cases.

He is depicted with a precious bracelet in his left and a sort of battle-mace *T'ieh-kien* 鐵簡 (an "iron baton", prickly mace) in his right.

*Wen* is honoured at *Wen-chow* 溫州. The inhabitants of that town by persistent entreaty obtained his investiture with honorific titles. (1) In many temples of the god of *T'ai-shan*, his statue also is to be found. A figure very similar to Fig. 197 was

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(1) *Shen-shen-ki* (下卷) 搜神記 p. 18-19. He is there entitled, *Feu-yeu Wen-yuan-shwai* 孚祐溫元帥.



to be seen in a temple in the countryside about 8 li to the northeast of Ju-kao. To give him more dignity, two servants and a horse were in attendance on him.

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## ARTICLE LII

TS'IN-LI-YEN

SHUN-FUNG-RH

千里眼

順風耳

THOUSAND-LI EYE AND FAIR WIND EAR.

The figures of these two genii, often as giants with savage expressions on their faces, are to be found as door-guardians in many Taoist temples. (1) This Chinese Lynceus and his brother of superfine hearing were named *Kao-ming* 高明 (Piercing View) and *Kao-kioh* 高覺 (Delicately Sensitive). They came to *Chao-ko* 朝歌 and were presented by *Fei-lien* 飛廉 to the Emperor *Chow* 紂 (the infamous last member of the Shang dynasty 1154-1122 B.C.). The Emperor greatly admired their warlike appearance and granted them the title of Spirit-M Marshals of his army *Shen-wu-shang-tsiang-kiün* 神武上將軍 and had them brought to *Mung-tsin* 孟津 where his commander-in-chief *Yuen-hung* 袁洪 then was.

*Ko Ming*'s face was blue in tint and his eyes shone like lamps: he was very tall: his mouth had a wide gape and showed tusk-like teeth. His brother, *Ko-Kioh*, had a green complexion: on his head were two horns: he had a red beard and teeth sharp as swords jutted forth from his large mouth.

Their first adversary was *Na-ch'a* who was on the side of the Chow. *Na* flung his magic bracelet but *Kao-kioh* received the blow on his head without suffering a scratch. *Na* then took hold of his fiery globe but the brothers discretely withdrew. As all means of attack proved ineffectual, a council was held by *Yang-tsien* 楊戩, *Kiang-tsze-ya* 姜子牙 and *Li-tsing* 李靖 to debate a method of beating the brother's spells by using the trigrams (see upper part of Fig. 199) of *Fuh-hi* 伏羲, sprinkled with the blood of fowl and dog. But of course, it failed when it came to be

(1) Two gigantic statues at *Ch'eng-hwang-miao* of *T'ai-hing* 泰興.



put in practice, for the brothers had heard and seen deliberations and preparations alike. The important military factor of surprise was lacking.

So *Yang-tsien* went to *Kiang-tsze-ya* and told him that he wished to take more effective methods against the two. "What do you wish to do?" asked *Kiang-tsze-ya*. "I can't tell you; they would hear it all." So *Kiang* allowed him to go away to execute his plan. The brothers of course were quite aware that *Yang* had gone, but he had not said where he was going and any how it did not matter.

Now *Yang* went away to visit *Yuh-ting-chen-yen* 玉鼎真人 "Jade Tripod" (a Taoist adept) in the cave of *Kin-hia* 金霞洞 (Cavern of Golden Mist) on *Yuh-ts'üen-shan* 玉泉山. Being asked his advice, the Taoist worthy explained, "These two are from Mt. *K'i-p'an* 棋盤山: one of them is a peach-tree demon and the other a pomegranate-demon: the two trees have active roots covering an area of 30 square *li*. On the Mountain there is a temple of *Hwang-ti* 黃帝 called *Hien-yuen-miao* 軒轅廟 and in it are two clay statues of *Ts'ien-li-yen* 千里眼 and *Shun-fung-rh* 順風耳: the peach-tree and the pomegranate-tree having become genii have entered these statues and possess them. The one can see and the other can hear a thousand *li* but no farther. Let *Kiang-tsze-ya* know that he must uproot all the roots of those two trees, burn them and then break the statues. Then he will defeat these demons. But when you tell *Kiang*, see that demons cannot perceive your communication. You must get flags waved and gongs and drums beaten all through your army."

On *Yang*'s return, *Kiang* asked him how he had fared. "I can say nothing," replied *Yang*. "But I must know what you want to do." "Well, first, if you please, I will do it, and then you will see." *Kiang* agreed and *Yang* went to have 2000 red flags waved busily in the air and a thousand soldiers to beat gongs and drums vigorously. This effectively screened the communication to *Kiang* of the Taoist Worthy's advice.



千里眼

順風耳



Ts'ien-li-yen. Choen-fong-eul.  
Ts'ien-li-yen. Shun-fung-eul.







Thereupon *Li-tsing* 李靖 with 3000 soldiers marched off to *K'i-p'an* Mountain and destroyed the abode of the demons and at the same time *Lei-chen-tsze* 雷震子 kept the giants engaged by an attack. But the giants were rendered useless, for the flags waving as far as the eye could see and the deafening din of gongs and drums fuddled their sensitiveness.

On the following night *Yuan-hung* 袁洪 determined to storm *Kiang's* camp. He sent as an advance-guard *Ts'ien-li-yen* and *Shun-fung-rh*; but the *Chow* camp was on the alert expecting an attack. *Yang tsien* and the other officers in the service of *Wu-wang* 武王 (the first *Chow* Emperor 1122-1115 B.C.) outflanked the brothers. *Kiang-tsze-ya* cast his exorcising whip in the air: it fell on these two demons and broke their skulls. (1)

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(1) *Fung-shen-yen-yi* 封神演義 Bk. 8 *Hwui* 89 p. 9 to *Hwui* 91 p. 21



## ARTICLE LIII

KIANG TSZE YA (T B) C (1)

姜 子 牙

1190-1094 B.C. (? 1210-1120)

The family name of this hero was *Kiang* 姜 and his personal name was *Shang* 尚 but since the fief *Lü* 呂 had been held in his family as descendants of a minister of the Emperor *Yao* 堯 (2257 B.C.? Dawn of Chinese history), he was known as *Lü Shang*. He was known by another name *T'ai-kung-wang* 太公, i.e. Grandsire's Hope: this title was given him by *Si-peh* 西伯 (B.C. 1231-1135), "the Chief of the West", Duke of *Chow*, the virtual founder of the *Chow* Dynasty (who is known by a posthumous title as *Wen-wang* 文王 as if he had himself been Emperor). This *Wen-wang* discovered in *Kiang* the counsellor whom an ancestor had prophesied would help to establish the fortunes of the House of *Chow* 周.

*Kiang-tsze-ya*, at least in legend, passing from the service of *Chow wang* 紂王 to that of the new dynasty *Chow* 周, became its most distinguished general. His military successes set the *Chow* in the person of *Wu-wang* 武王 on the throne: in reality, the disaffection of the *Shang* adherents had much more to say to the results. The battle of *Mung tsin* 孟津 (The Lord of Mung) or *Muh-yeh* 牧野 (1122 B.C.) to the south of *Wei-hwui-fu* 衛輝府 decided the fate of the *Shang*. As a result 武王 *Wu-wang* (originally *Fah* 發) ascended the throne as first of the *Chow* dynasty. He conferred on *Kiang-tsze-ya* the title of "Father and Counsellor" and named him King of *Ts'i* 齊 with succession for his children. (2)

(1) See also Chinese Superstitions: Vol IV, Chapter VIII, Article VII p. 428 (English Edition); A magic inscription: for averting devils at sight of *Kiang's* name.

(2) *Kang-kien-ho-pien* Bk. 2 p. 2, 3.



Fig. 199









This is the historic frame into which legend and romances have woven a tissue of miraculous happenings and marvellous deeds. Only a very short resumé can be given here of the content of the legends.

*Kiang-tsze-ya* was an avatar of *Yih-chen* 一眞, pupil of *Yuh-chen-ta-fah-shi* 玉晨大法師; he was born at *Hü-chow* 許州 near the Eastern Sea. His parents died when he was very young and he became a vendor of the bean condiment *Tsiang-yeu* 醬油 (1) but did not do good business. So he took to slaughtering cattle: after making a slaughter-house to the east of the town *Chao-ko* 朝歌 for some time, he had to give up this trade. Then after a voyage to *Liao-tung* 遼東 he returned to *Tung-yang* 東陽 where he married the daughter of one *Sz-ma* 司馬. Then he went to dwell in *Nan-shan* 南山 where he spent his time fishing. One day he caught a carp and in its belly found a book entitled: *Ping-ling-ta-yao-luh-pien* 兵鈴大要六篇, six chapters on Military Art. He studied the book for a month and when he had grasped the subject matter, he went on again with his fishing. He is famous for his fishing with a straight pin of iron instead of a hook (it is said that the fish in admiration of his virtue voluntarily impaled themselves)—but his wife remonstrated with him on this apparent folly. *Kiang* pointed out that she did not belong to the craft and went on as before.

Then at last *Lao-tsze* 老子 appeared one day on the other bank of the river and reproached him with being ignorant of his origin. "Take and eat this pill," said he, and threw into the air the *Kioh-yuan-tan* 覺元丹 "drug of understanding origin." The pill leaving a luminous track in the air, passed through into *Kiang's* stomach. On digesting the pill, he felt that *Lao-tsze* himself was before him and was influencing his ideas.

"Why", said *Lao-tsze*, "do you not want to be a mandarin?" "What means can I take to attain to that rank?" replied *Kiang*.

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(1) A paste of "yellow beans" 黃荳 with salt which has been fermented before use. *Kiang* is invoked for the success of the culinary process. See Vol. IV, p. 428 sqq.



"*Wen-wang* 文王 has need of a capable man; he will take you up. When the time comes, you will find a jade tablet. I am going myself to look up *Wen-wang* to settle the business." When *Lao-tsze* had gone, *Kiang* went home and removed his family, including his boy *Tsao* 竈, aged 7, and his 10 year old daughter, to *Wen-wang*'s country near *Si-ki* 西岐 (S.W. of Shen-si) and made his home there in *Pao-ki-hsien* 寶鷄縣 at *Wei-shui* 渭水. Three months after that, he caught a fat fish, and inside there was a jade tablet with the inscription, "*Ki* 姬 is predestined to the throne, go to his help. *Ts'i* 齊 shall be thy reward." *Ki* was a name for the descendants of *Hwang-ti*, and especially for the house of *Chow*. (1)

Now the hour had come. *Wen-wang* (i.e. *Si-peh*) had a dream in which he saw a winged bear flying from the south-east and settling down beside the palace. Soothsayers explained that the expected sage would therefore come from the lands south-east. One day, *Wen-wang* and his court went hunting along the banks of the *Wei-shui*. Coming upon some fisherman, who timidly withdrew, he followed and questioned them. They told him of an old man farther on who was always fishing by the river and singing as he fished: his name was *Fei-hiung*, Flying Bear 飛熊. *Wen-wang* felt he had his man and got people to lead him to this "Flying Bear." The old man did not take any notice of this great personage's salutation but went on fishing and singing: "When the West Wind begins to blow, winter is a-coming in. The old year is a-dying and the phoenix has cried to the land of *Si-k'i* 西岐. Few are they that know me." *Wen-wang* 文王 saluted him again and now entered into conversation with him: at last he took him away with himself in his chariot. It was the year *Jen-shen* 壬申 1129 B.C. and *Kiang* was then 72 years of age (born in 1200 B.C.?).

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(1) *Wen-wang* was a descendant of *Heu-tsi* 后稷 of the *Ki* family; and the first *Chow* emperor 武王 *Wu-wang* was *Wen*'s son.



Before his death, *Wen-wang* summoned his son *Wu-wang* and bade him pay his respects to *Kiang* as master and father. When the new emperor had ascended the throne, he took *Kiang's* daughter as the imperial concubine and he conferred the kingdom of *Ts'i* 齊 on *Kiang* and his descendants. It was *Tsao* 竈, *Kiang's* eldest son, who ruled the kingdom while his father remained at court with the title of king. The second son *Shen* 壽 received the principality of *Fu* 甫. *Kiang* retired to his kingdom when death drew near and passed away very quietly one day in his arm-chair at the age of 105(?).

The king of *Ts'i* sent news of his father's death to the Emperor *Ch'eng-wang* 成王 and the Duke *Pih* 畢公 was deputed by the monarch to go as his representative to *Ts'i* and offer sacrifice to the dead, immolating an ox. But when *Kiang* was encoffined, the coffin seemed no heavier for the body, so *Kiang's* son, the king *Tsao*, opened the coffin and found nothing beyond the hat, clothes and the military treatise belonging to the dead man.

So the empty coffin was buried at the scene of the great victory of *Muh-ye* 牧野 and the clothes were buried at *Pih* 畢. In *Ts'i* his son had a mausoleum built and there *Kiang* received the honours of the rites. (1)

Other legends would have *Kiang* to be the pupil of *Yuan-shi-t'ien-tsun* 元始天尊 (see Art I). After a stay of 40 years in the *Kwun-lun* Mountains 崑崙 with his master, he received the order to go to help *Wen-wang*. Then he tried his hand at many things before accomplishing his mission. At the age of 68 he took a wife, he became a worker in bamboo, a miller, an eating-house keeper, a cattle-dealer, a fortune-teller and from this last occupation went into service under *Chow-wang* 紂王. Then he turned over to *Wu-wang*.

His fights in company with the immortals and the gods fill whole volumes of *Fung-shen yen yi* (The Way to Invest Di-

1) *Sheu-sien-t'ung-kien* 搜仙通鑑 Bk. 4 Art 7 p. 1 to Art. 9 p. 5  
*Fung shen yen yi* 封神演義 Bk. 2 Hwui 14 to Hwui 24.



vinities, i.e. to Confer the Post of Divinity) 封神演義. Here we can only give in outline the famous Canonization of the *Shen* 神 after the *Chow* 周 victory. It is supposed to have added considerably to the spirit ranks.

A tower was built for the ceremony by five genii under the supervision of *Peh-kien* 柏鑑. The Decree of Canonization was delivered to *Kiang-tsze-ya* by *Yuan shi t'ien tsun* as well as a list of the spirits and their functions: this list was affixed to the supports of the platform. *Kiang* in helmet and breastplate, holding his yellow flag 令 and his exorcising-whip, mounted the stage. He had *Peh-kien* lead before him the souls of all the warriors who had fallen in the previous fights, explained *Yuan-shi-t'ien-tsun's* decree and conferred on them the spirit-offices they were to hold in the other world. Many of these spirits are still reckoned in the Chinese pantheon. (1)

This explains the power over demons credited to *Kiang-tsze-ya*. He has made them and therefore can unmake. Hence the protective spell, "*Kiang-tsze-ya* is here: there is no reason for fear"; or as in fig. 199 姜太公在此百事無禁忌 Venerable *Kiang* is here, everything is safe (in the sense of "lucky"). He is much associated with the *P'ah-kun* (or eight trigrams) which received so much attention from *Wen-wang*. Often *Kiang* occupies the place of honour on a household altar. In many districts of *Ngan-hwui* and *Kiang-su* pictures of *Kiang* are pasted up on the fifth of the fifth to ward off bad-luck, devils, epidemics.

As a fact, under the *T'ang* dynasty, *Kiang* was a war-god. In 731 A.D. the Emperor *Hüen-tsung* 唐玄宗 had temples erected in his honour officially in both capitals and in all prefectures and subprefectures. Ten generals were assigned as his court in attendance and *Chang-leang* 張良 (2) as his attached

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(1) *Fung-shen-yen-yi Hwui* 99 Bk. 8.

(2) *Chang-leang*, died B.C. 189; had shared in the establishment of the *Han* dynasty and the overthrow of the *Ts'ing* somewhat as *Kiang* in the overthrow of *Shang*.



minister. Thus was begun the system of two official temples: a "civil" one for Confucius and a "military" one for the god of war. *Sze-ma Kwang* 司馬光 protests against *Kiang* being put on a level with the matchless Confucius. Moreover the sages of antiquity could make one job of governing and repressing at once. (1)

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(1) Wieger; *Textes historiques* p. 1658.

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## ARTICLE LIV

## SAN MAO (T B)

## 三 茅

## THE THREE MAO BROTHERS

A genealogical table with notes will explain the history of these brothers, whose birth place was *Hien-yang* 咸陽 (i.e. Si-ngan-fu) in Shen-si.

Great-great-grandfather: (1) ?—217 B.C. *Mao-mung* (*Ch'u-ch'eng*)

茅 濛 初 成

Great-grandfather: (Unknown)

Grand-father: (2) 249 B.C. *Mao-hi* 茅熹 (*Kung-lun* 拱倫)

Parents: *Hü* (Wife) 許氏 *Mao-tsu* (*Peh-ying*) or *Mao-mung*  
茅 祚 伯 英 茅 濛

*Mao-ying* (*Shuh-shen*) *Mao-ku* (*Ki-wei*) *Mao-chung* (*Sz-chi*)  
茅 盈 (叔 申) 茅 固 (季 偉) 茅 衷 (思 知)

*Mao-ying*, the eldest of the brothers, was born during the reign of the *Han* Emperor *King-ti* 漢景帝 in the fifth year of the *Chung-yuan* 中元 period, i.e. 145 B.C., on the third of the 10th month. When eighteen years of age, he left his parents

(1) The great-great-grandfather had been a famous scholar of *Hien yang*. Foreseeing that the *Chow* 周 were toppling to ruin, he kept out of office and devoted himself to alchemy on Mt. *Hwa* 華山. In full daylight, on the day *Keng-tsze* (庚子) of the 9th month in the 30th Year of *Ts'in-shi hwang-ki*, he went up to the heavens.

*Shen-sien-t'ung-kien* 神仙通鑑 Bk. 43 p. 8.

*Tung-sien-chwan* 洞仙傳 *T'ai-p'ing-kwang-ki* Bk. 5 p. 5.

*Süh-wen-hien-tung-hao* 續文獻通考 Bk. 241 p. 13.

(2) The grandfather had been Comptroller for the *Ts'in* Prince *Chwang-siang-wang* 秦莊襄王, the father of *Ts'in-shi-hwang* 秦始皇 (221-209 B.C.) and real ouster of the *Chow* dynasty. *Mao-hi* received for his service the title of Magnanimous, Sincere Duke.



Fig. 200



San Mao (Tchema en leur honneur).

Written charm burnt in honour of the Three Princes San Mao.







三茅



San Mao.

*The Three Princes San Mao.*







for Mt. *Heng* 恆山, the Sacred Peak of the North (in *Hwun-yuen-hsien* 渾源縣 in Shen-si). There he met *Wang-kiün* 王君, a spiritualized man; becoming his pupil, he learned how to spiritualize himself so that he could overcome the law of gravity and the need for nutrition. *Si-wang-mu* (Article VI) gave him the prayer that makes the perfect hero. Then having acquired the science of perfection, the *Tao* 道, he returned home at the age of 49.

His father now abused him for vagrancy and lack of filial piety: the old man took a stick to beat him but it flew in pieces of itself. So *Mao-ying* fled and passed into a wall to hide. Shortly he quitted home and went eastward till he settled down on Mt. *Kü-k'üh* 句曲山 in the kingdom of *Wu* 吳. In this solitude, a spiritualized man gave him a method of self-perfection and intrinsic nutrition: so he arrived at full subtilty and aerial levitation at will. On the death of his parents, he returned to *Shen-si* for the funeral and ceremonies.

In the fourth year of the period *Pen-shi* 本始 (i.e. 69 or 70 B.C.) of the *Han* Emperor *Süen-ti* 漢宣帝 on the third of the fourth month, a heavenly messenger brought him a message and *Mao-ying* immediately bade farewell to his relatives, and announcing that he was going away to Mt. *Kü-k'üh*, disappeared into the clouds.

His brothers *Ku* 固 and *Chung* 衷 were mandarins but when they heard of his departure, resigned and followed him to Mt. *Kü-k'üh*. *Ying* welcomed them and set them to a fast of three years as a way to the immortal state: each of them for that period lived solitary on a separate peak. So the mountain came to be called Mt. *Mao* or the Peaks of the Three *Mao*'s. It is situated 45 li to the south-east of *Kü-yung-hsien* 句容縣 in the sub-prefecture of *Kiang-ning-fu* 江甯府 (modern Nanking) in *Kiang-su*. (1)

In 64 B.C., the second year of the period *Yuan-k'ang* 元康, in the 8th moon, during the reign of *Süan-ti*, the two younger

(1) *Ming-yih-t'ung-chi* (Geography of Ming) 明一統志 Bk- 6. p. 8



brothers *Ku* and *Chung* mounted on two yellow cranes to the heavens. To prayers offered to them on the mountain peaks they have always given effect.

Now *Man-ying*'s old master *Wang-kiün* came from *T'ai-shan*, the sacred mountain of *Shan-tung*, to Mt. *Kü-k'üh* to propose marriage with his niece *Yuh-nü* (Jade-lady 玉女). (1) So *Man-ying* went to *T'ai-shan* 太山 to be married and henceforth his life was a series of journeyings to and fro between *Kü-k'üh* and *T'ai-shan* on the back of a white crane.

In 976 A.D., the *Sung* Emperor *T'ai-tsung* 宋太宗, in his very first year, canonized *Mao-ying* as: "Loyal Prince, Protector of the Holy" 佑聖真君. By this name *Mao-ying* is known in the *Shen-shen-ki* 搜神記.

In the district about *Hwo-chow* 和州, on the borders of *Nanking* (the town *Hwo-chow* is in *Ngan-hwui*), there is on the left bank of the *Kiang* 江, a celebrated mountain standing boldly up with three peaks. It is the Bird Cage Mt. *Ki-lung-shan* 雞籠山. Here a temple to *San-Mao* 三茅, the Three Maos, has been constructed on the almost precipitous peak, so difficult of access that one has to climb up one passage with the help of an iron chain let into the rock at either end; it is or was a fairly popular pilgrimage.

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(1) i.e. *Pih-hia-yuan-kiün* 碧霞元君 (See Vol. VI Art. XXII p. 990 sq.)

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玉關上帝

金關上帝



Kin-k'üeh-chang-ti et Yu-k'üeh-chang-ti.

Kin-k'üeh Shang-ti and Yuh-k'üeh Shang-ti.







## ARTICLE LV

KIN-K'EÜH-SHANG-TI and YUH-K'EÜH SHANG-TI (T.B.)

金 闕 上 帝

玉 闕 上 帝

The Annals of the Ming relate that at the time of the Five Dynasties (907-960 A.D.), *Chi-cheng* 知 證 and *Chi-ngoh* 知 謬, sons of *Sü-wen* 徐 溫, led their armies south and restored peace to *Fuh-chow* 福 州 in Fuh-kien. The heads of families and the elders erected statues and made offerings before them in token of gratitude.

An emperor of the Sung dynasty canonized them as "heroes," i.e. in the second rank, superior to that of "immortal" or "genius" 仙. The Ming Emperor *Ch'eng Tsu* 明 成 祖 (1403-1425 A.D.) when ill had recourse to them and was cured: in gratitude he conferred on them the title of *Ti-kiün* 帝 君 Imperial Sovereigns. One was "of the Golden Palace" (金 闕) and the other "of the Palace of Jade" (玉 闕).

Then the Ming Emperors *Ying-tsung* 英 宗 (1436-1450 A.D.) and *Hien-Tsung* 憲 宗 (1465-1488 A.D.) honoured them as 上 帝, Supreme Rulers.

In 1488, in the reign of *Hiao Tsung* 孝 宗, the Ministry of Rites deprived them of this title as an abuse and cut down the sacrifices in their honour.

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## ARTICLE LVI

## WU-LAO

## 五 老

## THE FIVE ANCIENT OF DAYS.

The five genii known by this name have been the theme of many Chinese paintings or drawings, and Chinese arts have exercised their ingenuity to secure fresh original treatment. Their images are often exposed for the sake of art rather than for worship. Yet they are genii of whom we read in the Records of Divinities and Genii, the *Shen-sien-t'ung-kien* 神仙通鑑. According to this, they would be among the first of human beings on the earth, or rather they are the spirits of the five elements: *metal, wood, water, fire and earth*.

1. The spirit of *Metal* 金 is the famous *Wang-mu* 王母 or *Kin-mu* 金母; she was born on the *Kwun-lun* Mountains 崑崙山, born of "Yin" 陰 and "Yang" 陽: the two principles. At birth, her hair was bunched in a top-knot on her head, she had tiger-teeth, a great necklace with jade pendants fell upon a sort of apron of mulberry-leaves (Cf. *Si-wang-mu*, Article VI above, p. 489).

2. The Wood-spirit is *Muh-kung* 木公, god of the Immortals. He was born of primal air in the country of *Wei-ling*, to the East. He made himself garments of green leaves and hawthorn leaves. (Cf. *Tung-wang-kung* 東王公, Article VI, p. 488)

3. The Water-spirit is *Shui-tsing-tsze* 水精子. He was born, a very handsome person, at *Ts'ang-lang* 滄浪 in the North. He made himself garments of the bark of ebony.

4. The Fire-Spirit. *Ch'ih-tsinh-tsze* (see Vol. X Fig. 236) appeared first at *Shih-t'ang-chan* 石塘山 in the South. He issued from "yin" and "yang" and looked like a man made of fire. He





Les quatre Patrons de la Vieillesse (Seconde manière de les représenter).  
*The Four Patrons of Longevity (Another manner of representing them).*







Fig. 204









Fig. 205









Fig 206









made himself garments of red leaves. He had come down from a star as a streak of light.

5. The Earth-Spirit is *Hwang-lao* (the Yellow Ancient) 黃老. He was produced by humidity and warmth and suddenly appeared in the middle regions. (1)

Other authors give the Ancients the following names:

*Shih-pah-kung* (*King-tsieh*) 十 八 公 (勁 節)

*Ku-chih-kung* 孤 直 公

*Ling-k'ung-tsze* 凌 空 子

*Fuh-yuu-shen* 拂 雲 叟

*Hing-sien* (2) 含 仙

It is usual to depict only four Ancients, called *Sze-lao* 四老. *Wang-mu* is left out. (See Vol. XIII fig. 4, for an apparition of these five elders to Confucius). (3)

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(1) (*Shen-sien-tong-kien* Bk. I Art. 1)

(2) (*Si-yeu-ki* 西遊記 *Hwui* 64 p. 15).

(3) In fig. 205 the butterfly 蝶 *Tieh* is a punning allusion to 耄 *Tieh* "80-70 years of age".

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## ARTICLE LVII

## Some Immortals, Better Known or More in Honour

## 1. KWAN CH'ENG-TSZE 廣成子

*Kwang-ch'eng-tsze*, one of the first to be numbered among the Immortals, dwelt in a cavern hollowed out in Mt. *K'ung-t'ung* 崆峒. The Emperor *Hwan-ti* 黃帝 went to take lessons from him and learn the secret of immortality. (1)

## 2. HWANG CH'U-PING (皇) 黃初平

*Hwang-ch'u-ping* was born at *Tan-k'i* 丹溪 in the kingdom of 晉 (modern Shen-si). At the age of fifteen as he was herding sheep, he was carried off by a Taoist adept to *Kin-hwa-shan* 金華山 where he spent more than forty years in a grotto heedless of his family. His elder brother had been ever looking for him and one day meeting a very famous Taoist, he asked him whether he knew of his brother, living or dead. "At *King-hwa-shan*, there is a shepherd *Hwang-ch'u-ping*. It must be your brother."

The elder brother found him by the Taoist's guidance. The first question was, "What has happened to your sheep?" "They are east of the mountain," answered *Ch'u-ping*. Only white rocks were visible but at a word from their "herdsman" they turned into thousands of sheep. "Oh, so you have become a 'genius'; may I too learn that learning?"—"Wish and you will attain." So the elder brother quitted home and became his junior's disciple. So he secured the gift of immortality. *Ch'u-ping* then took the name of *Ch'ih-sung-tsze* 赤松子 and his elder brother *Ch'u-k'i* 初起 took the name *Lupan* 魯班. (2)

(1) *T'ai-p'ing-kwang-ki* 太平廣記 Bk. I p. 5.  
*Sien-fuh-yuan* 仙佛圖 Bk. 4 p. 3.

(2) *T'ai-p'ing-kwang-ki* 太平廣記 Bk. 7 p. 1 - 2 *Sien-fuh-yuan-ki* 仙佛圖 Bk. 4 p. 13.



## 3. HÜEN-CHEN-TSZE 玄真子

This genius's real name was *Chan-chi-hwo* 張志和: he was a hermit on Mt. *Kwei-ki* 會稽山. Having being a celebrated scholar with the doctor's degree and having been in office, he came back to his family as usual on an occasion of mourning and then renounced public life in order to live in solitude.

As strong with the wine-cup as with the pen, he could drink three bushels (?) and not be drunk. As a result of a special form of nutrition, he could roll in the snow without feeling the cold and could submerge himself in water without drowning. He crossed lakes and rivers in comfort, carousing and singing, by simply spreading his mat on the water and embarking on it.

When the time came, a crane came down from the skies: he mounted its back and disappeared in the heavens. (1) He lived in the time of the *T'ang* Emperor *Su-Tsung* 唐肅宗 (756-773 A.D.)

## 4. CHANG-LAO 張老 (2)

*Chan-lao* was from *Luh-Hoh-hsien* 六合縣 in *Yang-chow* 揚州.

## 5. MEH-TSZE 墨子

*Meh-tsze* was a high dignitary in the kingdom of *Sung* 宋. His real name was *Tih* 翟 but when he had written the famous book that goes by the name of *Meh-tsze*, (3) he was ever after called by that name. When war broke out between *Sung* 宋 and *Ch'u* 楚, *Kung-shu-pan* 公輸殺, a Chinese Daedalus (See *Lu-pan*: "Chinese Superstitions" Vol. XI, p. 1031, French Edition), made

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(1) *T'ai-p'ing-kwang-ki* 太平廣記 Bk. 27 p. 7 *Sien-fuh-yuan* 仙佛圖 Bk. 4 p. 20.

(2) *T'ai-p'ing-kwang-ki* ,, ,, ,, Bk. 17 p. 1.

(3) The historical *Meh-tih* lived somewhere between the 5th and 4th centuries B. C. His doctrine is summed up as 兼愛 "Universal Love."



special aerial ladders for scaling the enemy's walls. Now *Meh-tsze* made a special journey of seven days and seven nights to beg him to withdraw the aid afforded to an unjust war by his special talents.

At the age of 82, *Meh-tsze* retired to Mt. *Chow-tih* 周狄山 where he became an immortal.(1)

## 6. YE-JEN 野人

### The Wild Man.

He was a disciple of *Koh-hung* 葛洪, a famous Taoist of the fourth century, also known as *Pao-pu-tsze* 抱朴子. His master before passing away to the life of the immortals, had left some of the elixir pills hidden in a stone pillar on Mt. *Lo-feu* 羅浮山. The "Wild Man" got hold of one, swallowed it and became a terrestrial immortal. Travellers crossing Mt. *Lo-feu* by night saw a man wearing no clothes but covered with long hair all over his body: this Wild Man spent his life roaming over the mountain singing joyous songs. Taoism honours him as a genius. (2)

## 7. CHANG-LIANG 張良

The historical personage who died in 189 or 187 B.C. is famous for his part in assisting the *Han* dynasty against the *Ts'in*. We need only here note that he has become one of the Taoist Immortals.

## 8. CHANG SAN-FUNG 張三丰

This Taoist was possessor of a "Comucopiae" *Tsü-pao-pen* 聚寶盆 and so was deified as Protecting Spirit of Riches.

His name was *Chang-Kiün-shih* 張君實, or *Chang Ts'üenyih* 張全一; he was dubbed Chang the Filthy Chang "*Lah-tah*"

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(1) *T'ai p'ing-kwang-ki* 太平廣記 Bk. 5 p. 1. 2.

(2) *Sien-fuh-yuan* 仙佛園 Bk. 4 p. 5.



張邈邈. His native place was *Kwang-ning-hsien* in *Kin-chen-fu* of the Province of Fung-t'ien (Liao-fung). Sometimes he was called *Yuan Yuan-tsze* 元元子. Temples in his honour are to be found in Shen-si, Yun-nan, Ngan-hwui and in most of the provinces. Actually he lived under the first Ming Emperor, *Hung Wu* 洪武, 1368 — 1399. He then lived in the temple *Ying-siang-kwan* 迎祥觀 to the north-east of *Ying-chow-fu* in Ngan-hwui.

Cf. *Ying-chow-fu-chi* 潁州府志 K. 11 p. 14 — 16

*Yun-nan-t'ung-chi* 雲南通志 K. 91 p. 2,3

*Shen-si t'ung chi* 陝西通志 K. 65, p. 52, 53

*Ts'ing-yih-t'ung-chi* 清一統志 K. 44 p. 7

Note: The *Sien-fuh-yuan* 仙佛園 provides illustrations of the usual statues or carving that depict these genii in the temples.



## ARTICLE LVIII

## The Usual Grouping of "SAINTS" in Taoist Temples

To those wishing to identify Taoist statues, it will be useful to know the three groups of "Saints" which are honoured in the greater Taoist temples.

## THESE ARE AS BELOW:

- I. *Wu T'su* 五祖, the Five Ancestors.
- II. *Ts'ih Chen* 七真, the Seven Heroes.
- III. *Shih-Pah ta shi* 十八大師 the Eighteen Grand Masters.

## I. WU-TSU 五祖

## THE FIVE ANCESTORS

- 1° *Wan Hsiuen p'u* (*Tung-hwa-ti-kiun*) 王玄甫(東華帝君) 157 A.D.
- 2° *Chang Li-k'iu* (*Cheng-yang-tsze*) 鍾離權(正陽子) 295
- 3° *Lü Yen* (*Tung-pin*)(*T'un-yang-tsze*) 呂巖(洞賓)(純陽子) 817
- 4° *Liu Ts'ao* (*Hai-chan-tsze*) 劉操(海蟾子) 911
- 5° *Wang Chih* (*Chung-yang-tsze*) 王嘉(重陽子) 1192

## II. TS'IH CHEN 七真

## THE SEVEN HEROES

(Disciples of the fifth ancestor: Wang Chih).

- 1° *Ma Yü* (*Tan-yang-tsze*) 馬鈺(丹陽子) + 1183
- 2° *Tan Ch'a-toan* (*Ch'ang-chan-tsze*) 譚處端(長真子) + 1175
- 3° *Liu Ch'u-hsiuan* (*Ch'ang sheng tsze*) 劉處玄(長生子) + 1203
- 4° *K'iu Ch'u ki* (*Ch'ang ch'wen-tsze*) 丘處機(長春子) + 1227
- 5° *Wang Ch'u-yih* (*Yü-yang tsze*) 王處一(玉陽子) + 1222
- 6° *Ho Ta-t'ung* (*Hwang-ning-tsze*) 郝大通(廣甯子) + 1212
- 7° *Sun Pu-eul* (*Ts'ing-tsing-san-jen*) 孫不二(清靜散人) + 1182



## III. SHIH PAH TA SHI 十八大師

## THE EIGHTEEN GRAND MASTERS

(Disciples of the fourth Hero Kiu, *Ch'ang-ch'un* 丘長春) + 1227

1. Yin Ts'ing-hwo ( <i>Chi-p'ing</i> )	尹清和(志平)	+ 1251
2. Sung Bing-yun ( <i>Teh-faug</i> )	宋披雲(德方)	+ 1247
3. Li Chen-chang ( <i>Chi-chang</i> )	李真常(志常)	+ 1256
4. Chao Tao-hien ( <i>Pao-yuan</i> )	趙道賢(抱元)	+ 1221
5. Sung Tao ngan ( <i>T'ai yuan</i> )	宋道安(太元)	
6. Hia Chi-cheng ( <i>Sheu-yih</i> )	夏志誠(守一)	+ 1255
7. Wang Chi-ming	王志明	
8. Sun Chi-kien ( <i>T'ai-su</i> )	孫志堅(太素)	
9. Yü Chi-ko ( <i>Kwang fan</i> )	于志可(光範)	+ 1255
10. Chang Chi su ( <i>Chung-hwo</i> )	張志素(冲和)	+ 1268
11. Chen Chi-siu ( <i>Kwang-kiao</i> )	鄒志修(光教)	
12. Kūh Chi-yuen ( <i>Pao-puh</i> )	鞠志圓(抱樸)	
13. Mung Chi-wen ( <i>Fu-hwa</i> )	孟志穩(敷化)	+ 1261
14. Chang Chi-yuan	張志遠	
15. K'i Chi-yuan ( <i>Chi-ts'ing</i> )	綦志遠(志清)	
16. Ho Chi-ts'ing ( <i>Ming-chen</i> )	何志清(明真)	+ 1255
17. Yang Chi-tsing	楊志靜	
18. Pan Teh-chung	潘德冲	+ 1256

Cf. *Tao-tsang* 道藏 Vol. 75, 76.

*Ki fu t'ung-chi* (*Kwang-sü*) 幾輔通志(光緒) K. 178, p. 94-95.











